

Life and Character of Gladstone,

By Bishop O. F. Whitney, in July Number of ERA.

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June

1898

Vol. I.

The Glory of God is Intelligence.

No. 8

IMPROVEMENT ERA.

Organ of Young Men's Mutual Improvement Associations.

PUBLISHED BY THE GENERAL BOARD.

Jos. F. SMITH, }
B. H. ROBERTS, } Editors.

HEBER J. GRANT, } Business
THOS. HULL, } Managers.

June, 1898.

TABLE OF CONTENTS.

HOW DO WE THINK?	W. H. Lamaster,	545
THE FLIGHT OF AN ARROW, A Poem.....	Anon,	549
THE FAITH OF THE LUTHERAN CHURCH.....	F. A. Schmidt, D. D.,	550
CONFIRMATION AND BAPTISM IN THE LUTHERAN CHURCH	Rev. J. U. Kildahl,	552
WHAT CONGREGATIONALISM IS	Simcon Gilbert, D. D.,	553
THE PRESENTATION OF THE BAPTIST CHURCHES	Geo. C. Lorimer, D. D.,	556
WHEN YOUTH IS GONE. A Poem,.....	Albion F. Bacon,	562
A CASE OF SPECIAL PROVIDENCE	Dr. James E. Talmage,	563
YOUNG CHARACTERS IN HISTORY, FREDERICK THE GREAT.....	Prof. Willard Dore,	578
PASSION WEEK,	Sam E. Pearson,	582
GOODBYE A Poem,	Sam E. Pearson,	582
PROGRESS OF THE WAR,		584
SYMPOSIUM OF BEST THOUGHT,		608
EDITOR'S TABLE—Vale Gladstone; The ERA's Correspondent in the Far East; Progress of the War Article; Notes in Lighter Mood.....		611-617
OUR WORK—Suggestions of a President; Y. M. M. I. A. Annual Conference; A Correction; Encouragement for "Busy" Men,.....		618-621
EVENTS OF THE MONTH,.....	Thomas Hull,	622-623
BOOK REVIEW—Popular Customs; Rays of Liv- ing Light,		623-624

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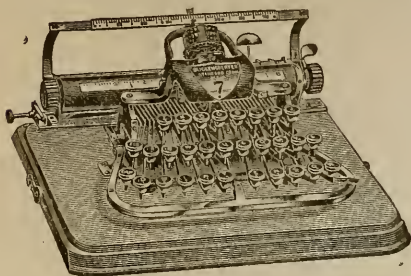
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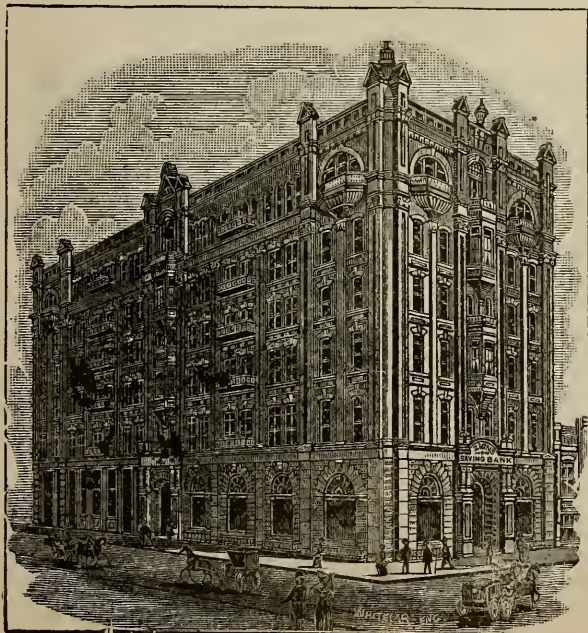
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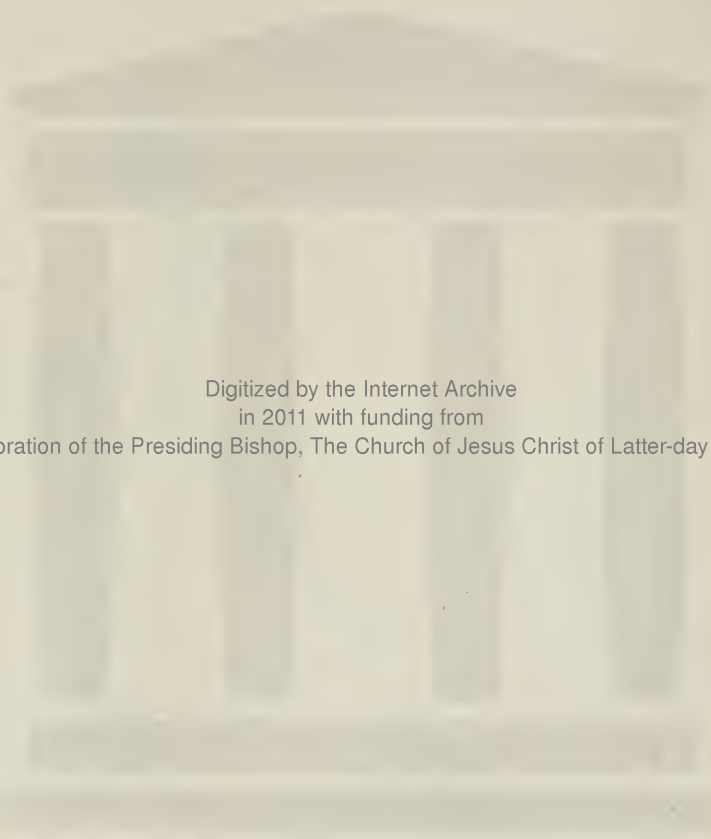


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IMPROVEMENT ERA.

VOL. I.

JUNE, 1897.

No. 8.

HOW DO WE THINK?

BY W. H. LAMASTER.

Could we think without a language? That question has not as yet been definitely settled. What is thought? Some say that it is language *minus* sound. But who knows that it is? Does the dog think? Prof. Max Muller and others say that the dog does not, and why? Because they say that the dog has no language. What is language? We are told that it is thought *plus* sound. Granting that it is, is there not sound in the bark of a dog? The answer is, yes; but is it of such a character which conveys any kind of intelligence? The dog might answer that question much better than we could ourselves.

Language is again defined as articulated words; and if so, who knows but that the neighing of the horse, the lowing of the ox, and the barking of the dog are not articulated words to the ears of the horse, the ox, and the dog families? Who can say but that each type of the brute creation does not recognize with its own kind a distinction of vocal sounds? And if each type of such creation does, may there not be in the neighing of a horse, the lowing of an ox, and the barking of a dog, not only a sound, but articulated words? If there are, certainly then the brute creation thinks as well as man.

It will not be denied that there is always to be seen a very close connection between the science of language and the science of thought, and that being true, we must therefore think more or less in words. As little as we can "reckon without actual or disguised numerals," says Prof. Max Muller, "can we reason without actual or disguised words." Hence he argues that we, even as human beings, can think only in words. But might we not ask, does the new-born babe think? Certainly it cannot if it can only think in words. But does not the new-born babe realize both pleasure and pain? Certainly it does; and therefore it must think, and do so also, without either actual or disguised words.

The Duke of Argyll, in his scholarly work on "The Reign of Law," says of the mind that it "stands in pre-established relations to things around it—bound to them by the infinite adjustments which may be called external correlations of growth;" and he argues "that out of these relations it is not itself nor does its powers possess the materials whereon to work." Admitting his premises, and also admitting that out of such relations with external things, the mind would possess no powers whatever to work, still, standing though as it does in its pre-established relations to these same external things, it might nevertheless have all the powers of thought and exercise them *minus* a language.

We certainly must study the mind and weigh and measure its powers and its capacities, if at all, as we would anything else—only in the concrete. Even the subject of mind itself cannot be considered by us as an abstract proposition; we must think, if at all, by relations, and so, therefore, the outside world is but an auxiliary power, as it were, to the one of our minds, in the exercise of thought.

There is a difference in the modes of thinking, as there is in anything else. Some of our thoughts are also more complex than are others. The child's thoughts we call simple, and why? Because its mind has not as yet reached that higher plane of development of those of more mature years. Because one may not have the power of discernment or of formulating ideas which we would call intelligent, is certainly no good reason why he or she does not think. The

idiot may be unable to think intelligently; and yet we cannot say of him that he does not think.

That we might be the more able to answer the question, "How do we think?" we should understand the more clearly than we now seem to do the physics and the chemistry of mind. The truth is, we as yet know but little whatever concerning the laws which govern and control our minds; what progress has even science made in analyzing the human mind? Science may call the mind a force, an intelligent motor, or even the thinking part of man; and still what more do we know of its real powers and capacities than we did before? We certainly must agree with Maudsley when he says, that its real functions are as yet beyond our deepest research.

Now we should not forget that even human speech itself is an art, and like every other art it must be first acquired before it can be used. The only natural language that man has, if any at all, is a cry—an inarticulate sound of the vocal organs. It is therefore by reason of our learning how to articulate certain vocal sounds and to carve and to mould them into words that we, as human beings, ever come to possess anything like a language. Ideas, we should remember, may be conveyed by signs and by gestures; and who can say but all language might have been pantomimic instead of vocal? But if it was of that character, would it not have been of about equal force in aiding us to think as any articulated form of speech?

The only purpose of human speech is to record and to communicate thoughts; without either words, signs or gestures of some kind, our thoughts could be of little or no value to us. It is only because of our power to convey and to communicate our thoughts through intelligent channels of some kind which go to constitute us rational beings. It is man's thoughts, their character and force, and his power of communicating them in an intelligent manner which crowns him the lord of creation.

We have not as yet, though, answered the question, "How do we think?" We may say of our minds that they think; but why or how do they think? It is no answer to say that, because all our ideas come from sensation and reflection,

therefore, we think, for the reason that whatever may be the nature or the source of our thoughts they are still under some law; and that law we do not as yet thoroughly understand. If we understood the laws of mind we could then be the more able to say why and how we think. Leibnitz believed and argued that every particle of matter, even to the atom, is not only endowed with the power of thought, but also has a will of its own, and hence a perception of its own individual existence and its particular place in Nature. He even maintained, with much force and ability, that the minutest particle of matter, whether organized or not, contains a world of lives, actualities, souls; with him there was no such thing as dead matter. He even regarded what is called death as only another form of life, one also of mind, thought, will. Descartes and his school of philosophy, on the other hand, held what we call life (the life that is seen in its organized forms as in man) to be but a higher force, and in only organized forms can it exist, so, therefore, with Descartes only organized beings of any kind have minds, souls, or wills.

If it be true, then, that mind is one of the endowments of matter, even in its organized forms; and one of its functions is that of thinking, it cannot be denied that it will think independently of words actually spoken or disguised. Is it to be supposed that, before the invention of words, men did not think? Words themselves presuppose some kind of thought; in fact, words are the natural and legitimate offspring of thought. Would one born without either the sense of hearing or of sight not think? In the case of Laura Bridgman, the blind deaf-mute, are we to believe that before she was taught to both read and write, and before she even knew the use or the meaning of words, she did not think? Why or how we think is therefore not a thing to be acquired or learned, unless it be the more intelligently, but is one of the powers of the mind, and is as natural as is the mind itself.

We are told, though, that we think only in concepts and therefore can only think in words. If one born both blind and deaf thinks, and does so without words, does not such a one think in concepts? Is there not in such a one's mind a concept—a mental image, as it were, photographed on his or

her brain, when thinking, at least of himself or of herself? Would there not be a concept of some kind in such a one's mind when hungry, thirsty or cold, and one, too, independent of words? In every such mental energy, when exerted, it certainly would not be merely a reflex action of the brain, but one common to the natural functions and powers of the mind; therefore the mind itself, it must be conceded, makes its own conditions for thinking; and when the brain, which is its natural organ, is in a healthy and normal condition, it will think independently of either words, signs or gestures.

THE FLIGHT OF THE ARROW.

The life of man
 Is an arrow's flight,
 Out of darkness
 Into light,
 And out of light
 Into darkness again:
 Perhaps to pleasure,
 Perhaps to pain!

There must be Something.
 Above, or below;
 Somewhere unseen,
 A mighty Bow,
 A hand that tires not,
 A sleepless Eye
 That sees the arrows
 Fly, and fly;
 One who knows
 Why we live—and die.

Anon.

RELIGIOUS FAITHS.*

VIII.

THE FAITH OF THE LUTHERAN CHURCH.

BY PROF. F. A. SCHMIDT, D. D.

Religious truth to us Lutherans is not a matter of barren abstract speculation, but rather one of vital practical interest. Our foremost motive in setting a high price on the purity of gospel faith is our conviction that such purity of faith is of vital importance in regard to all questions that more or less closely refer to the salvation of sinners. How can I please God and be accepted of him at death? This question, above all others, merits investigation. So central and overmastering is this doctrine concerning God's plan of saving sinners, in the gospel of Jesus, that all other doctrines manifestly occupy a place subservient to it. Our Lutheran theology follows closely the same train of thought. All parts of our faith and confession, even the more intricate questions of our

*As stated in an editorial note accompanying the first article under this general title, we "extended an invitation to prominent ministers of the churches represented in Utah to contribute statements of their doctrine and claims to the ERA, in order that each of the prominent churches, at least, might present its doctrine from its own standpoint and by its own representative." Five prominent ministers responded, but the representatives of three very important divisions of Christendom have failed to avail themselves of the opportunity afforded by the ERA to present statements of their faith to our readers. These were the representatives of the Lutheran, the Congregational and Baptist Churches. It is important, however, that these churches be represented in this symposium, and that, too, by sympathetic writers; and we have, therefore, selected statements of the faith and doctrine of these churches from papers presented by representative ministers of those respective faiths at the World's Parliament of Religions, held at Chicago, 1893, in connection with the World's Columbian Exposition.

systematic theology, have positive reference to the chief gospel doctrine of salvation alone by faith in Christ Jesus as the Savior of sinners.

Our Lutheran Church has ever maintained the principle that the article of justification by faith in Christ is the central doctrine of gospel truth. If God's granting unto us the eternal gospel is the result of a practical motive, to wit, the salvation of lost sinners, and if the Church of God, in proclaiming and defending that gospel, is actuated by the same practical motive, the desire of saving sinners, then most assuredly the article of our justification must be recognized as the pivotal article of the gospel. The fate of a sinner is determined in the sight of God by his either being accounted righteous before God or his not being so accounted. Righteousness in the judgment of God is the immediate condition of a man's being accepted as an object of pleasure and an heir to life eternal. That sentence of God by which his previous accounting a sinner as a sinner is changed to an opposite accounting of a sinner as not a sinner, but as righteous, that justifying sentence of God is the decisive point that turns the scale in the eternal fate of sinners. Whatever blessings and experiences of grace may lead up to that decisive point of our justification before God, they have their great importance in the fact of their being means to this end. And whatever blessings and experiences may follow afterwards, they are the fruits of our justification.

There are two ways of explaining the idea of God's justifying a sinner, both of which admit that the basis of God's justification is righteousness, or the fulfillment of the law. God will not justify or absolve any sinner without the intervention of a sufficiently perfect righteousness. The question is: Wherein does this necessary righteousness consist? Both the law and the gospel testify that God will not be satisfied with our being merely as holy as we are able to be by our own powers. Neither does Jesus heal our nature so that we ourselves, being born again by his grace and renewed into his holy image, can work out our own righteousness and merit an approving and justifying sentence from God. But are we to come as sinful beings, admitting our lost and condemned condition, bringing nothing of our own holiness or worthiness on

which to rely, merely accepting the free gift of an absolutely complete and perfect wedding garment which Christ has procured for us by suffering punishment in our stead and fulfilling the law in our stead?

Righteousness for sinners is brought about in a vicarious way. The only begotten Son, the God-man, in suffering for sin outweighs the punishment merited by the whole world of sinners, and in obeying the law here on earth as a member of our human family, he is in possession of an obedient fulfillment of the law which outweighs the required obedience of a whole world of human beings. The glory and dignity of his divine person grants this infinite value to his sufferings and obedience.

SIGNIFICANCE OF CONFIRMATION AND BAPTISM IN THE LUTHERAN CHURCH.

BY REV. J. N. KILDAHL.

Confirmation has been practiced in the the Christian Church since its earliest days. Many of the Reformed Churches have abolished it, while the Roman Church has made a sacrament of it. The Lutheran Church retains confirmation, not as a sacrament, not as an institution necessary for salvation under the form in which we have it, but as a very profitable institution, which should be practiced by the church in some form or other. It is the duty of the church to instruct the young in the Christian religion. It is also the duty of those who have been instructed in the Word of God, and believe in Jesus Christ, to confess their faith before men. And the church has no right to receive as communicant members persons who are not willing to promise to lead a Christian life.

In evangelizing all nations the disciples of Christ were to observe two things; they were to baptize them in the name of the triune God, and they were to teach them all things whatsoever Christ had commanded them. These two things

the Lutheran Church has endeavored and does endeavor to do. We know that children, no less than persons of riper years, are included in the term "all nations;" therefore we baptize them according to Christ's command. But baptism is only one half of the command; therefore we also teach them to observe all things whatsoever he has commanded us. Therefore we teach them biblical history, that they may know what wonderful things God has done for his children through all generations, that they may learn from the pages of history, what the wages of sin is, and how great the mercy, loving kindness and grace of God is to those who fear him. We also teach them the principal *doctrines* set forth in the Bible. We teach them the law of God, that they may know what God wants them to do and avoid, and that they may learn to understand that they are sinners in need of a Saviour. We teach them the gospel, that they may know what to believe. We teach them how to pray, that they may call upon the name of the Lord, and through Christ have access to the throne of grace. We teach them that God, through the washing of regeneration, has made them his children and heirs of everlasting life, that they may know what covenant God has made with them, what promises he has given them, and what he has in store for them, if they remain faithful unto the end. And we teach them about the sacrament of the altar, that they may eat the body of Christ and drink his blood, so as to be strengthened in their faith.

WHAT CONGREGATIONALISM IS.

REV. SIMEON GILBERT, D. D.

Congregationalism stands for a faith and a principle of church government. The faith is the evangelical belief; the church polity is that of a pure democracy, under the one Lord and Master. Historically, Congregationalism was the pure outcome of the Reformation, and was a return, straight and immediate, to the sole authority of the Word of God. In all

matters of religious life and church control, its loyalty to Christ alone makes it disown "the authority of pope, prelate, presbyter, prince or parliament." It calls no man master; for one is our Master, even Christ, and all we are brethren. The acceptance of the supreme authority of God as revealed in his Word and in our Savior, Jesus Christ, is the fundamental thought. All doctrine, all motives, all rules of the Christian life are subject to this test.

Congregationalism begins with the idea of a regenerate church membership. It would have no meaning without this as its basis, no justification or power. Moreover, the local church is constituted by a definite covenant, entered into by believers with God and with one another.

Congregationalism, consistently and alike in both its faith and its polity, emphasizes the continual and indwelling presence of Christ in his church according to his promise, "Lo, I am with you always." For the same reason, it keeps at the front its dependence upon the inward teaching and power of the Holy Spirit.

But, along with this *independence* of the local church, Congregationalism holds to the idea of the *fellowship* of the churches. As to the fittest methods of church fellowship, on the basis of the freedom and spiritual equality of the several churches, there has been a good deal of experimentation. In this respect Congregationalism of to-day is the result of a long process of evolution and of re-adjustment to new conditions. If it took courage to dare to be free, it has required an equal degree of courage, while insisting upon freedom, to dare to enter upon terms of fellowship, mutual trust, council and co-operation.

The present system of "councils," and of "associations," local, state and national, and at length international, came about only by degrees. The existing combination of the immediateness of each one's accountability to God, of the independency of each local church of all outside human authority, and with this an organized system of church-fellowship, has been an achievement, the victory of a long-growing "sanctified common sense." So that that which not long ago seemed to the fathers impossible has now come to appear axiomatic

and altogether natural. This at least is true in America, where Congregationalism is in certain respects greatly in advance of that in Great Britain.

The genesis of Congregationalism was in England; its first exodus to the New World was from Holland; and it was the *Mayflower* which bore to Plymouth Rock this choicest and fruitfulest seed-corn of all American immigration, religious, civil and educational.

From the necessity of the case, Congregationalism has, from the first, always and everywhere, put paramount emphasis upon education. The system which makes so much of the individual, of every individual member, is itself educative, and is constantly making demands for more and still more of personal culture. What may be termed the American educational idea, from the founding of Harvard College and the origination of the common school of New England, owes more, far more, to Congregationalism than to any other single source.

But no one can have any tolerably adequate conception of what modern Congregationalism is, unless he takes into large account two other great factors in its life. These are, on the one hand, its comprehensive and really majestic system of joint responsibility and joint enterprise in support of its varied missionary societies, home and foreign: and, on the other, its religious journalism—the “council” that waits on no “letters-missive” for its organization; the open parliament which never adjourns, and before which no questions of vital moment are ever out of order. These two great factors and forms of actualized fellowship do more than any other human agency to bind into a sweet and living and divinely forceful unity not only the scattered Congregational churches of a continent, but throughout all the world, and which makes it possible and proper to speak of an ecumenical Congregational Church.

The Congregational denomination is not the most numerous religious body in America, having only a little more than half a million communicants; but its power is not to be fairly estimated without taking into the account its influence hitherto toward congregationalizing all the other church organizations.

One other distinctive characteristic of Congregationalism must be noted. This is the intensity of its belief in the "Holy Catholic Church" the world over, and its disposition to recognize the existing unity in Christ of true believers of whatever name.

If Congregationalism is not, as some claim for it, "the solvent of the sects," its distinguishing and constituent principles are the ones which, it is believed, will prevail when at the last, the prayer of our Lord shall have come to pass "that they all may be one."

THE PRESENTATION OF THE BAPTIST CHURCHES.

BY REV. GEO. C. LORIMER, D. D., OF BOSTON.

Greatness is not to be determined by bulk or by numbers, but rather by aim and achievement. It is not, therefore, likely that the merit and meaning, or the place and power of a religious body in the world, can be adequately determined by its size and girth. The Baptists cannot advance a claim for recognition, grounded in the immensity of their fraternity. Their hosts are neither huge nor overwhelming.

At the most, their regular enrolled army, the wide world over, is only something more than 4,000,000 strong, with a possible 7,000,000 to 10,000,000 of sympathetic followers. If, then, they have not justified their existence by things attempted and attained, and if what they represent is not intrinsically precious to the race, they have no sufficient reason for being here to-day, nor indeed for being anywhere. They must, therefore, be judged, if judged at all, by the richness and fertility of their possessions, and not by the extent of their borders.

That the Baptists are among the oldest of the non-liturgical and non-prelatical branches of Christ's Church, and more than likely are in reality the oldest, is generally conceded and grows more certain with the progress of scholarly

investigation. It is, however, to be admitted that their origin is obscure. The beginnings of some of the post-Reformation denominations are easily determined and are marked by national upheavals and crises; but this is not the case with the Baptists, and seems to indicate that they belong to the pre-Reformation period and are identical with the anti-ecclesiastical thought, feeling and aspiration which steadily flowed through the middle ages as the gulf stream penetrates and courses through the Atlantic.

The Baptists from the beginning and through all the centuries have stood for individuality in the religious life; for the enlargement and the emancipation of the individual, for the rights and responsibilities of the individual, and for the autonomy and authority of the individual. To them there are two great factors in religion, the Creator and the creature; the former comprehending all that is supernatural, the latter including all that is natural; the first being absolutely sovereign and supreme over the second, but the second in its individuality being supreme over self as far as every other fellow-creature is concerned.

They believe that Christianity, like the Sabbath, was made for man, not man for Christianity; made not, of course, for him to ignore, pervert or destroy, but for him to respect, preserve and honor; and not made to efface his personality, enslave his reason, circumscribe his intelligence and subvert his conscience, but for the development of all the faculties and resources of his being and for the deliverance of his soul from spiritual slavery of every kind.

The Baptists believe that man's supreme allegiance, so far as earthly powers are concerned, is not to the church, but to himself, to his own reason, and conscience, to his own dignity and destiny. As all societies, whether secular or spiritual, are but aggregations of beings like himself, how can the aggregates, taken together, be more important or more sacred than the units of which they are composed?

The Baptists admit that there is a place for churches in the Christian economy; but they insist that they are not for the suppression of the individual, but for his unfolding and perfection. Organized and visible churches are means to an

end; they are not themselves the end. They are temporal, but man is eternal; hence they shall at last decay and disappear, whether gorgeous ecclesiastical monarchies or modest democracies—but man is immortal. This is the Baptist idea, and he is persuaded that it is the idea of the New Testament. God was incarnate, not in humanity at large, but exclusively in the man, Jesus, to teach that in coming to dwell in his children by the Holy Ghost, he does not abide in them as a whole without taking up his abode in each separate child. “Ye are the temples of the Holy Ghost” was affirmed of every Christian as well as of a numerous communion. And it is written that “Christ is the head of every man” as well as being “the head of his body, the church.” So, likewise, “every man must render an account of himself to God,” and to emphasize more fully the place of individuality in religion, it is written that Jesus “tasted death for every creature.”

It was belief in these scripture representations that led the Anabaptists to teach in the sixteenth century that every Christian has in himself a divine guide whom he must follow at any cost. These sturdy men were more than satisfied to sacrifice and suffer for man, that the individual, instead of becoming unconscious in God, might become fully conscious of the perfection of God in the individual.

This is very apparent in their loyalty to the Holy Scriptures as the supreme authority in personal faith and moral conduct. They are people of one book, one that is “quite sufficiently called,” as Hein has it, “The Book.” Nature, they concede, has manifold disclosures of the infinite, and they are far from being indifferent to its teachings, whether embodied in science or in the unvarying and harmonious operation of its laws. They recognize reason also as related to belief and practice; not, however, as in itself, an original revelation, but as the subject and interpreter of all revelations, whether they proceed from without or are due to the illuminating ministrations of the Comforter within.

But for all the important purposes of religious thought and life, the Bible is their ultimate guide, as, in addition to its own messages, it furnishes a criterion by which the mes-

sages from other sources may be judged. The Baptists have never formally acknowledged the binding obligation of creeds. Their confessions, from that of 1527 to the one of most recent date, that called the New Hampshire, including Smyth's, 1611, and the London confession, 1646, were not promulgated to secure uniformity of belief nor as standards to which subscription is imperative; but rather as defenses and apologies forced from them by the abuse and calumnies of enemies, or as succinct and convenient expositions of their opinions.

These symbols all have their value as religious literature, but they are not necessarily final statements of truth, nor are they endued with any coercive power. No documents of this kind are permitted by the Baptists to rival in authority the Sacred Writings, nor to fix by arbitrary rule what they are designed to communicate to each soul. The Bible is divine thought given to every man, and every man ought to give human thought to the Bible, and ecclesiastical bodies do their entire duty when they bring these two thoughts into immediate communion and commerce with each other.

From this representation it can easily be seen how large a part individuality plays in our simple ecclesiastical system. Infants are not baptized, because that ordinance would mislead them as to their standing before God, would tend to diminish their sense of personal responsibility, and would finally establish an unconverted church in a corrupt world. If the Kingdom of Christ is really not radically different from the Kingdom of Satan, and is only visibly separate and distinct by a few ceremonies, professions and the solemn invocation of holy names, of what particular use is it to society, and how can it hope to subdue its rival? To guard against this deplorable confusion, this deadly fellowship between light and darkness, the Baptists have adhered to their Bible that requires a *heart* difference between him that serveth God and him that serveth Him not, with the appropriate outward expression of the change.

Here, then, we have the ground, both in scripture and reason, for the baptism of believers only, and a baptism that shows reverence for the divine will in form and purpose as immersion manifestly does. But conscious individuality is

necessary to all this, and is emphasized by it. Before a human being has come to realize self-hood with all that it implies, he cannot act of his own volition in these high matters; but when he is competent to do so there will be developed capabilities for further duties. These will find their sphere of action in the church; for its government being such as I have described, it opens a field for the exercise of every personal talent, attainment and grace.

That the significance of the Baptists in history lies mainly in the direction I have indicated, is demonstrated beyond a doubt by their persistent advocacy of soul freedom, and by hearty and practical sympathy with almost every movement on behalf of civil liberty. The first amendment to the constitution of the United States was inspired by them, and in no other country can such a provision be found. It reads as follows: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

The Baptists of former times evidently perceived the disastrous effect of enforced formalism. They were not opposed to communities of Christians, but they realized that their efficiency depended on the voluntary nature of the fellowship. In proportion as they became mere aggregations of human particles, having little in common, and held together by external pressure, they necessarily impaired their own power and wrecked the society to whose well-being their compulsory membership was deemed indispensable.

Independence is inseparable from the highest type of individuality, and the individuality of the highest type is necessary to vital and vigorous organization. Here, then, we have explanation of the long struggle for religious liberty. Apart from the Divine Word, to whose teachings the entire movement is primarily due, it must be ascribed to that recognition of each man's personal dignity and worth as a creature made in the image of God which has been so distinguishing a note of Baptist history.

The practical profitableness of the root principle out of which the historical significance of the Baptists has grown, very frequently has been challenged, and is even now admitted in some circles only with evident reluctance. Un-

questionably it has been abused, and like other precious things, may be made a source of incalculable mischief.

We may, I believe, without hesitation, appeal to our own denomination for proofs of its expediency and excellency. These are furnished in the contributions made by its leaders and churches towards the evolution of modern society, with its liberty and progress, its inventions and discoveries, its reforms and charities. Much has already been suggested on this point, and yet something more remains to be added.

The Baptists have been conspicuous for their devotion to education, and today they have more money invested in property and endowments for educational interests than any other religious body in the land. They have consecrated in America to the cause of human enlightenment, over \$32,000-000, and have in the main given it unhampered by sectarian conditions. Manifestly, in this instance, individualism in religion has wrought no ill to the community, but only good.

The Baptists have been equally prominent in founding foreign missions to the heathens, and are everywhere acknowledged as the heroic leaders in an enterprise which means the salvation and unification of races in Christ. *

* * But in addition, in the domain of letters they have given to the world a Foster and a William R. Williams; to the domain of heroism a long line, including Arnold of Brescia, a Havelock, and a Carey; to that of theology a Gill, a Haldane, and many others; and to that of philanthropy a John Harvard, who was a member of Samuel Stennett's congregation in London, and an Abraham Lincoln, who, though not himself a Baptist, was born of Baptist parents, and attributed all that he was to his Baptist mother.

Nor should we forget the influence they have exerted on the devotional life of the people at large. They have taught us to sing "Blessed Be the Tie that Binds," "Did Christ o'er Sinners weep?" "Majestic Sweetness Sits Enthroned upon the Savior's Brow," "How Firm a Foundation, Ye Saints of the Lord," "Mid Scenes of Confusion and Creature Complaints," "They are Gathering Homeward from Every Land," "All Hail the Power of Jesus' Name," "Savior, Thy Dying Love," "I Need Thee every Hour," "Lo, the Day of

God is Breaking," "My Country 'Tis of Thee," and they have given us many other hymns by which faith has been strengthened, sorrow comforted, duty glorified, patriotism stimulated, and our Lord Jesus Christ rendered more precious and endeared to the souls of men.

They who have thus sung; they who have thus thought; yea, they who have thus wrought—for holy ideas are kindred to holy deeds—are in themselves the best witnesses to the wholesome influence of a doctrine that seeks to make out of every human creature a man, out of every man a saint, and out of every saint a special and individual confessor of Christ.

WHEN YOUTH IS GONE.

How can we know when youth is gone—

When age has surely come at last?

There is no marked meridian

Through which we sail, and feel when past

A keener air our faces strike,

A chillier current swifter run;

They meet and glide like tide with tide,

Our youth and age, when youth is done.

—ALBION FELLOWS BACON.

A CASE OF SPECIAL PROVIDENCE.
CONNECTED WITH THE ERUPTION OF MOUNT
TARAWERA, NEW ZEALAND, 1886.

BY DR. JAMES E. TALMAGE.

EDITORS IMPROVEMENT ERA:—

With the consent of the writer, I send you herewith copy of a letter addressed to a member of Leland Stanford, Jr. University, by Bishop F. H. Wright of Coalville, Utah. Some time ago the Department of Education in the university named sent out circular letters asking for information regarding certain points of enquiry, with the purpose as declared of investigating "that phase of religious experience known in a general way as Special Providence." While the questions propounded by the investigators at Stanford University were fresh in my mind, I learned in the course of a conversation with Bishop Wright the principal incidents of that gentleman's experience in New Zealand as related in the enclosed communication; and I took the liberty of requesting him to send a statement of the circumstances to Stanford University. The providential protection of our missionary brother and his associates in a time of such peril, and the full acknowledgment of the over-ruling power of God in the event, may be of interest to the elders now in the field of mission service, and to many others of your readers.

The occasion to which reference is made in the Bishop's letter, received extended notice in the press of the time, and the occurrence is now treated as a historic event of importance in the geological writings of the present. The beauties of the

New Zealand lake district within which Mount Tarawera is situated, have been described by many admiring and enthusiastic visitors. Previous to 1886, the mountain had been long quiet, and was generally regarded as an extinct volcano. True there were geysers in the neighborhood, as also hot springs, some of which were large enough to be called lakes; and such occurrences known to the geologist as secondary volcanic phenomena, told of residual internal heat in the vicinity of the mountain. Between 1884 and 1886 there had been occasional manifestations of disturbed igneous energy; some of the hot springs showed a rise in temperature, and the water of Lake Rata Kakahi, usually cold, became hot.

On June 10, 1886, after a few premonitory earth shocks, a powerful explosive eruption from Tarawera took place. A description published by Mr. Everett Hayden in *Science*, July 23, 1886, says: "A bright red glow became visible about the top of the mountain, and vivid flashes of light seemed to shoot up into the air. In an hour the flashes of light became what seemed a massive pillar of fire, rising, increasing and extending along the range. A dull rumbling accompanied it and became a terrific war, with continuous explosions, loud thunder and vivid lightning, till heaven and earth seemed to be torn asunder. The air was filled with sulphurous odors, falling stones, mud and lava. The village [Wairoa] was annihilated, more than a hundred natives perished, and the fertile plains were buried in mud and ashes."

Later and more complete observation has demonstrated the probability of Mr. Hayden's error in including lava among the ejecta; but in other respects his description has been confirmed. The finely divided rock, commonly called volcanic ash, was thrown to a great height, and drifting with the wind fell as a layer several inches deep over a width of many miles, reaching the sea shore. According to a measurement made by an officer of the survey department of New Zealand, the result quoted by Professor Dana, the ashes were thrown to a height of 44,700 feet. So violent was the eruption that no cinder cones were found about any of the vents. A great chasm was opened near the summit of the range, fully 200 yards wide. The magnificent geyserite deposits,

known as the "Pink Terraces," and the "White Terraces" were entirely destroyed. These formations had been deservedly famed; indeed, while they existed, the well-known travertine terraces at Mammoth Hot Springs in our own Yellowstone Park held but second place among the hot water deposits of the world. Lake Rotamahana, situated between the Pink and the White Terraces named above, lost its water just before or during the eruption, and this circumstance, with others of the sort offers a key to an explanation of the probable cause of the outbreak. It has been suggested that the sudden formation of a subterranean fissure admitted water to an interior reservoir of lava. The destructive disturbance began and ended within six hours, but what a change was brought about during those hours of terror!

Certain after effects have been recently noted. Mr. H. M. Cadell, through the transactions of the Edinburgh Geological Society, 1897, describes some of these. The fine ashes which coated the region have become compacted through the action of rain, and now appear as a clay-like layer impervious to water. The surface is described as being water-tight "like the slated roof of a house," and the rain fall flows off in powerful torrents, excavating in their course, deep ravines and gorges in the sometime beautiful valley. Lake Rotamahana has been replaced by two lakes, which with a combined area of twenty-five acres after the eruption in 1886 had risen so as to cover 5,600 acres in 1893.

The outburst at Tarawera will be remembered as one of the violent projectile eruptions of modern time.

Respectfully yours,

J. E. TALMAGE.

BISHOP WRIGHT'S LETTER.

COALVILLE, UTAH, March 17, 1898.

Mr. Newall Harris Bullock,

Stanford University, California.

Dear Sir:—Through the kind suggestion of Dr. J. E. Talmage of the University of Utah, I take pleasure in relating to you what I term a miraculous occurrence within my

personal experience, and which I acknowledge as an evidence of providential care. In the spring of 1885 I was chosen and set apart like a great many other young elders of the Church of Jesus Christ of Latter-day Saints, to which I belong, to sacrifice for a time, home, friends, and family to devote my energies to the work of God, the purpose of which is to benefit the whole human family. The spirit of our church teaches that its members having freely received the word of God, ought freely to impart the same to others. It fell to my lot to labor among the natives of New Zealand, the Maoris, and with them I spent a little over three years of my life. I was assigned to the district of Tauranga or Rotorua, in the Bay of Plenty. No doubt you are acquainted with the accounts of the great eruption of Mount Tarawera, which borders on the shores of Rotomahana (the hot lake). This occurred on June 10, 1886. As I was there at the time I am familiar with all the circumstances.

After having spent about ten months in that locality, and having become acquainted with the natives and their peculiar language, my missionary companion and I were desirous of visiting the Pink and White Terraces, which nature has formed near the Rotomahana. Many tourists from all parts of the world used to visit the place on account of the beautiful scenery, and to enjoy the healing virtues of the water, which is good for rheumatism, etc. At a village called Wairoa, located on the shores of a beautiful lake, I have often received the kind hospitality of the natives, extended in their rude but hearty way. A government school is established there for the education of the native children, and there are two large tourist hotels kept by Europeans. Wairoa is the terminus of the stage line, and from this point the tourists are conveyed in canoes across the lake, a distance of nine or ten miles, to the Terraces. The boat journey is made in care of the native guides, and the cost to each person is about 25 shillings. We had received a promise from the natives that they would take us across the lake when we desired to go. About 150 natives lived on the other side of the lake and these we wanted to visit for the purpose of preaching to them. About the 5th day of June, 1886, we again

visited the natives of Wairoa fully intending to cross the lake, spend a few weeks with the natives in the hope of making some converts among them, and take in the beautiful Terraces which we had longed to see. But to our great surprise, when we arrived at Wairoa, we found a feeling manifested among the people toward us different from any we had ever experienced before. At this particular time there happened to be a Tangi or feast going on, the occasion being the death of one of their number, and many visitors were present. Among that people one notices that the more of them there are together, the more hospitable they are, and the better are the opportunities for preaching; this I knew from having witnessed a number of Tangis previous to this one. We were therefore very much surprised at the strange reception which they gave us on this occasion. It was only through the influence of a few members of our own church, who were among the visitors at the feast, that we were granted the privilege of staying over night. We had no opportunity to preach, nor were we allowed to conduct their morning and evening prayer services, as we had done on other occasions. I am thoroughly convinced that it was a special interference of providence that aroused that feeling among those natives which caused us to be directed away out of danger. On the following morning we concluded that we could not succeed in completing our anticipated trip, so we journeyed back, stopping over night at two places, and finally reaching Tepuke, our headquarters, 25 miles away from the place of the feast. We arrived there on the evening of the 9th of June, and during the night the great catastrophe occurred, about 109 natives and 14 Europeans losing their lives. Sand and mud from the eruption covered the country 6 to 7 inches deep where we were. Complete darkness reigned until 11 a. m. the next day and a dismal twilight the balance of the day. Twenty-seven heavy shocks of earthquake were felt during twelve or fourteen hours from the time it commenced. Shocks were felt almost daily for a number of weeks following. One result of this was that the cattle, sheep, and horses had to be driven out of that part of the country so that they could obtain food. A few days after the eruption

we again journeyed back to the lake country on our way to the interior of the island. We visited Wairoa, finding the Maori village, hotels, and school house badly demolished. The school teacher was one of the number killed. The erupted material at Wairoa was ten feet deep. Large trees had been knocked or blown down and the roads through the bush or timbers were obstructed and travel was very difficult. An estimate of the dirt and rock thrown from Mount Tarawera was made as one square half mile covered to the depth stated.

I left home to perform my mission with a blessing pronounced upon me by a servant of God that if I would go and perform an honorable mission to the best of my ability, I should be aided by the spirit and power of God and that I would return home in safety. I am here a living witness; and do testify to you and to the world that these facts did occur, and that I was guided by the kind hand of providence to escape that dreadful calamity.

The influences that determined my attitude towards Special Providences:—In my boyhood days I always enjoyed the pleasures of life in an innocent way, yet at the same time I had a natural inclination toward a reverence for an Almighty Being. I was free to choose my own course to worship, and through reflection and comparison, and by obeying the simple commands of God, and by living in accordance with the same, my faith in God increased. I appreciate and acknowledge the circumstance I have related in connection with others as Special Providences.

My age is 46 years. I am a native of England, and a member of the Church of Jesus Christ of Latter-day Saints.

Very Respectfully,

F. H. WRIGHT.

YOUNG CHARACTERS IN HISTORY.

BY PROFESSOR WILLARD DONE, PRESIDENT OF THE LATTER-DAY
SAINTS' COLLEGE, SALT LAKE CITY.

VII.

FREDERICK THE GREAT.

If in general, youth is an index to the book of manhood, a striking exception must be made in the case of the subject of this sketch. In its most essential features, his life in its maturity seemed a contradiction, rather than a fulfillment, of the promises of youth. Weaknesses of early youth were superseded by sturdy, unexpected strength; amiable qualities, by gruff, surly eccentricities; financial freedom by close, calculating economy; love of finery and foppery, by a deep hatred of shams. How much of this metamorphosis was due to the nature of the individual, and how much to his education, can best be judged after the history of his youth has been studied.

Karl Frederick was the son of King Frederick William, of Prussia, and was born in 1712. At the time of his birth Prussia was emerging from a condition of obscurity into a state of active interest in the political affairs of Europe. This was due to the governmental skill and untiring zeal of King Frederick William, whose rigid discipline and other eccentricities have rendered him famous under the title "The Great drill Sergeant." This tendency toward thorough drill was not confined to the army he commanded, but extended to his entire realm, being especially concentrated in his own family. The one who felt its severity most, was Frederick, the heir

apparent. The king seems to have intended the boy to be a copy of himself, in order that the son might be depended upon to fill the kingly position as the father had done.

In order to do this, it was necessary that a great change be wrought in the nature of the boy. During his childhood he was noted as a vivacious, affectionate, lovable boy, yielding willingly to the teachings and persuasions of those he loved and taking kindly to studious lines. The refined French element was introduced into his study by one of his tutors, the rougher, more rugged German element by another. To the first he seems to have taken much the more kindly. So marked was this preference that the king early became alarmed at the habits the boy was forming. With some of his young companions, boys of equally fine temper as himself, the prince yielded to the allurements of gentle learning, and allowed these tastes full sway. Flute playing was one of his favorite pastimes, indulged, indeed, during the absence of his father, lest the offending instrument should be confiscated. Strange as the fact may seem to those who have struggled through the meshes of Latin grammar, the study of that language was one of his forbidden pleasures, rendered sweet by secrecy. Added to these was an excessive foppery in dress, copied from the French (then the teachers of Europe) and displayed to the almost frantic disgust of his father.

It would be amusing, were we not considering the development of a human soul, to read of the half-ferocious, half-comical attempts made by the king to check these youthful tendencies, and turn the young mind into sterner channels. The great king storming around the palace at the sight of an innocent volume of French poetry, giving way to paroxysms of anger over a lace-trimmed coat of velvet, or raising a whirlwind of rage at a copy of Vergil, was calculated to overturn the dignity of any court. Add to this the frantic efforts of Frederick's mother and his sister Wilhelmina to shield their youthful idol from parental wrath, and a "tragical-comical-historical scene" is presented which would satisfy the critical soul of a Polonius. Yet this play was acted out several times a year at Potsdam, the players being the sole

spectators. Worst of all, the boy took to writing poetry. I am not sure but the phrase "worst of all" may be applied to the poetry itself. Some of his prose reached the height of mediocrity;—his poetry was always far below that point.

It is no wonder that, possessed of traits so objectionable in the heir apparent, Frederick should have fallen into disfavor with his father, nor that it required all the tact and influence of his mother to protect him from early disgrace and even violence. True, in some particulars the boy fulfilled his father's hopes. Notwithstanding the empty, barren drill, in both secular and religious matters, provided by the schools of that day, Frederick, through his wonderful assimilative power, was able to gain great good from his youthful training. Especially was this the case in his study of history. In addition to the romantic element of his nature already outlined, he developed a liking for stern, stubborn facts. He delved into history, making a special study of his own and surrounding countries, which proved of incalculable value to him in the days of his absolute power. Not an important point was lost with reference to the political relationships of European countries. Like the skillful ruler he afterward proved himself, he laid his plans for future action, basing them on the principle of the aggrandizement of Prussia, at the expense of all Europe, if need be. Like his father, he was a perfect Gradgrind for facts, especially useful ones. But his romantic temperament prevented him from despising such fiction as suited his fancy, and especially such as helped him to assimilate the truths he expected to use subsequently.

The king had no use for untried theories, and tried and proved theories are always facts. To these he turned immediately, choosing and rejecting with admirable skill. In this direction his son was trained. Strict economy and practical authority in governmental affairs marked the reign of this eccentric king. He would brook no extravagance, no fancies, no useless, doubtful experiments. In him the affairs of state were reduced to a mathematical precision which allowed of no element of doubt. Thus the son was trained. It is to be expected that the youthful mind would rebel against such strong, solid food; and herein commenced the early

troubles of the prince. He formed in youth a strong attachment for the writings of the Frenchman Voltaire. The fanciful theories and brilliant imagination of that writer were wonderfully fascinating for the boy, and threatened the destruction of the facts already assimilated. This strong tendency on the party of Frederick still farther aroused the ire of his father, and rendered more necessary the protection of his mother.

Partly to remove him from these dangerous influences, and partly for politic reasons, the king took Frederick with him on a visit to the king of Poland, Augustus the Strong. This man was as strong in passion as in body. Giving way to all forms of licentiousness himself, he thought it a light matter to introduce the sternly moral king and the impulsive prince of sixteen years, into the amorous intrigues of his court. From these temptations the king of Prussia turned away in indignant disgust. Not so with the prince. Dazzled by intoxicating beauty and unaccustomed luxury, the boy "ran riot in forbidden fields." This unfortunate fact was as effectual as anything else could have been, in increasing the estrangement between father and son. In view of these excesses, it is not to be wondered at that some of his experienced acquaintances should have foretold that the boy would always remain a slave to his passions—a prediction that flew as wide of the mark as any prediction could. But the unfortunate estrangement was real, and the weed distrust was rapidly choking out the flowers of love in the king's heart.

It was on a subsequent journey with his father that an event occurred which almost made the chasm between them impassable, and all but cost the prince his life. The stern drill and freedom-killing discipline of Frederick William had become unbearable to the boy, now eighteen years old. Aided by some of his young friends, he determined to run away and take refuge at his uncle's court in England. During a diplomatic journey he laid his plans, day after day, but they came to successive failure. At length everything augured success. Horses were harnessed to the coach. Frederick had entered it, and his friend was about to drive the equipage away when prince and abettors were arrested by

the king's vigilant officers. Pity the poor boy now! If his previous acts had savored of disobedience to his father, this one partook of the nature of desertion from the post of duty—treason to the state. And as treason the king must treat it. No matter how heart-strings might be torn, his own among them, the father was now only the king, the son only his subject, and a disloyal one. As such he should be punished. He was at once placed under arrest, and the homeward journey was completed.

Space will not permit a full treatment of the other scenes in this act of the serio-comedy. The anguish of the mother; the uncontrollable grief of the sister; her punishment by imprisonment for daring to pity a felon under sentence of death; the conflict of the king with the father; and the grief and gloomy forebodings of the prince, as from his grated window, he saw his dear friend, who had aided him in his plans, dragged off to execution; all these are beyond my power. The boy's life was in the balance. Had not the crowns of Sweden and Poland been thrown into the pan with it, the wrath and the sense of justice of the king would have outweighed it. Yet the execution of the prince was averted by so narrow a margin that it makes one dizzy to think how nearly he approached the abyss. But, fortunately for his father as for him, he escaped it, through the intervention of the kings named above.

His discipline was now more severe than ever. Every movement was watched, and, in order that other ties might be formed, a wife was chosen for him. Love cut no figure in the matter. What has a loyal prince to do with love? At the age of twenty-one, a very respectable, rather unattractive girl was given to him. She was thenceforth known as his wife; recognized but not treated as such. For her company he cared nothing. The domesticity of his life was in another direction,—he was now able, being of age and married, to follow his natural bent, toward study and kindred enjoyment. In that particular and to that extent, wedlock made him happy. The few years that elapsed before his elevation to the throne, spent in his favorite studies and in correspondence with Voltaire, were the happiest of his life.

Thus was the youth of Frederick the Great, passed amid close restraints, severe discipline, and clandestine pleasures. It now remains to be seen in what particulars his manhood and his kingship fulfilled, in what they exceeded, the promises of youth. Before proceeding to this account, let us take another brief glance at the father, in order to know what kind of king Frederick must succeed.

An incident which occurred just before Frederick's attempted flight, well illustrates one phase of the king's character. While heartily afraid that the prince will flee, his father taunts him for enduring such tyranny as he was subjected to. These are his words: "Can you not renounce the heir-apparentship? Your little brother is a fine youth. Give it up, and go unmolested to the——!" The prince's answer is worthy of a prince: "If your majesty, against the honor of my mother, declare that I am not your eldest son, yes; not otherwise!" It seems eccentric, if not actually unkind, for a father to address his son in such terms. Another idiosyncrasy of the king was his intense desire to secure for his guard as many tall men as possible. These he would get at any expense or by any means. It is stated that the zeal of one of his recruiting officers led him to order a tall carpenter to make a box of a certain length (his own) and then get in it to prove that it was of the right dimensions. The lid was at once clapped on, and the poor carpenter was carried off to be a "long soldier" for the king. He was smothered to death on the way; the recruiting officer was imprisoned for life. It is fair to suppose that the other peculiarities of the king have been fairly detailed in the history of the youth of the prince. This was the man who had occupied the kingdom and made it what it was; this the sort of place our prince must fill.

When Frederick came to the throne, the kingdom of Prussia was in need of a man of even greater strength and ability than the former king. We have seen that Frederick's youth gave little promise of these qualities. The rising power of Prussia must either be hastened or completely checked. Which of these fates should attend it would depend entirely on the king. Frederick did not hesitate to

seize the uncertain sceptre; in his hands it was no longer uncertain. The day he mounted the throne, the destiny of Prussia was fixed. She must develop from an obscure, poverty-stricken province of two million people into a nation of eight millions, with wealth and influence sufficient to lift her into the active affairs of Europe and make her the nucleus of united Germany.

For this work no fitter instrument than Frederick could have been found. He had thoroughly learned his father's lessons. Self-centered, frugal, severe, absolute in his rule, interested in his own realm alone, wasting no time himself, and desiring that his people should waste none, he stalks through Prussian history, a veritable eighteenth century Bismarck. Distasteful as military drill had been to the boy, the king recognized its cultivation as his only safe-guard. Therefore, he organized one of the finest armies and became one of the greatest generals in Europe. Nor did he allow this military power to be wasted. His forces were seldom idle. While we cannot concede the justness of all his wars, there is no denying their fortunate outcome. No matter what motive prompted him to commence hostilities, their close was always marked by some material advantage to Prussia. Whether fighting with Maria Theresa to gain possession of Silesia; or with half of Europe to retain it; or joining with Austria and Russia to dismember helpless Poland; he always saw that his own Prussia came out of the contest enlarged and enriched.

His frugality was as marked as his father's. He allowed himself none of the refined luxuries which his youth promised. No magnificent receptions, no expensive dress, no kitchen or drawing-room extravagance—everything on the basis of strictest thrift. Bachelors declare that he was able to be economical because but few women frequented his court, and he gave only a limited allowance to his wife. He died the happy possessor of one suit of clothes, and was buried in a shirt belonging to a servant. The prediction that he would be the slave of his passions has been referred to. He found himself so beset with difficulties, and necessarily so devoted to the affairs of his realm, that no undue consideration could

be given to any personal luxuries. He seemed to be as absolute a ruler over his desires as over his kingdom.

This latter absolutism was subject to some modification. He was peculiarly democratic, and frequently walked through the streets, directing the thought and habits of his people into useful, industrious channels. At the same time, by allowing free speech and a free press, he made his subjects believe that they were entirely free. "My people and I," said he, "understand each other. They are to *say* what they like and I am to *do* what I like." While in many respects unjust in international matters, he had a strong feeling of justice toward his own people. The famous windmill story illustrates this. A windmill stood at Potsdam on some ground which he desired to use as a park. The miller refused to sell. "Not at my price?" said the king's agent. "Could not the king take it from you for nothing if he chose?" "Have we not the court of appeal at Berlin?" said the miller, a reply apparently treasonable in its nature, yet so pleasing to Frederick that he allowed the windmill to stand.

Another incident illustrating his occasional indulgence of the people is related. A crowd of men surrounding a place, attracted his attention. "See what it is," he said to his groom. It was found to be a caricature of the king, dressed most shabbily and with a coffee mill between his knees, diligently grinding with one hand and carefully picking up all stray kernels with the other. This illustration of his proverbial stinginess, instead of incensing the king appealed to his grim sense of humor, "Hang it lower that they may not have to hurt their necks about it," he said as he rode slowly away. The crowd tore the cartoon to pieces and followed the king with the cry "Our Frederick forever!"

One of the traits of his youth which occasionally cropped out in manhood was his passion for writing alleged poetry. He turned to this for solace in his difficulties. Says Macaulay, "We hardly know any instance of the strength and weakness of human nature so striking and so grotesque as the character of this haughty, vigilant, resolute blue-stockings, bearing up against a world in arms, with an ounce of poison in one pocket, and a quire of bad verses in the other." In flute-

playing he was more skillful, and that pastime formed the chief solace of his mature years. But the "weighty business of life," was to him so serious and important that he gave himself up to it entirely; and in misanthrope, slovenliness, taciturnity, despotism, atheism, selfishness, and unscrupulousness, he forced his way through to his one purpose, the aggrandizement of Prussia. What a contrast to the foppish, frivolous, sentimental youth we first knew!

Yet he could recognize talents in men and justice in causes, if they were remote from his own interests. He sent to George Washington a sword inscribed, "The oldest general in the world to the bravest;" and just before his death, he made a treaty with our new republic. Religious freedom was allowed in his realm, because it did no harm, and he had no religious faith.

There is no denying his genius. He did for Prussia what few other men have done for their native land. Yet his policy was essentially selfish, while "his infidelity, his hatred of woman, his disregard of the feelings and lives of others, and his share in the spoliation of Poland, form the dark side of this brilliant character, and leave us no chance to love, however highly we may admire."

PASSION WEEK.

THURSDAY, THE FOURTEENTH OF NISAN*

(April 6th.)

On "the first day of unleavened bread," when the Jews were wont to put away all leaven from their houses (Lightfoot on Mark XIV, 12), the disciples asked their Master where they were to eat the Passover. He directed Peter and John to go into Jerusalem, and to follow a man whom they would see carrying a pitcher of water, and to demand of him, in their Master's name, the use of the guest chamber in his house for this purpose. All happened as Jesus told them, and in the evening they assembled to celebrate, for the last time, the paschal meal. The sequence of the events is not quite clear from a comparison of the Evangelists; but the difficulty arises with St. Luke, and there is external evidence that he is not following the chronological order. The order seems to be as follows. When they had taken their places at table and the supper had begun, Jesus gave them the first cup to divide amongst themselves (Luke). It was customary to drink at the paschal supper, four cups of wine mixed with water; and this answered to the first of them. There now arose among the disciples a contention as to which of them should be the greatest; perhaps in connection with the places which they had taken at the feast (Luke). After a solemn warning against pride and ambition, Jesus performed an act which, as one of the last of his life, must ever have been remembered by witnesses as a great lesson in humility. He

**Erratum.* For WEDNESDAY, THE FIFTEENTH OF NISAN, in title on page 492, of May number, read, WEDNESDAY, THE THIRTEENTH OF NISAN.

rose from the table, poured water into a basin, girded himself with a towel, and proceeded to wash the disciples' feet (John). It was an office for slaves to perform, and from him, knowing as he did, "that the Father had given all things into his hand, and that he was come from God and went to God," it was unspeakable condescension. But his love for them was infinite, and if there were any way to teach them the humility which as yet they had not learned, he would not fail to adopt it. Peter, with his usual readiness, was the first to refuse to accept this menial service—"Lord, dost thou wash my feet?" When he was told that this act was significant of the greater act of humiliation by which Jesus saved his disciples and united them to himself, his scruples vanished. After all had been washed, the Savior explained to them the meaning of what he had done. "If I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you." But this act was only the outer symbol of far greater sacrifices for them than they could as yet understand. It was a small matter to wash their feet; it was a greater one to come down from the glories of heaven to save them. Later the Apostle Paul put this lesson of humility into another form and rested it upon deeper grounds. "Let this mind be in you also which was in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross (Phil. II: 5-8; Matt. XXVI: 17-20; Mark XIV: 12-17; Luke XXII: 7-30; John XIII: 1-20).

From this act of love it does not seem that even Judas the traitor was excluded. But his treason was thoroughly known, and now Jesus denounces it. One of them should betray him. They were all sorrowful at this, and asked, "Is it I?" and even Judas asked and received an affirmative answer (Matt.) But probably in an undertone, for when Jesus said, "That thou doest, do quickly," none of the rest seemed to have understood. The traitor having gone straight to his

wicked object, the end of the Savior's ministry in mortality seemed already at hand. "Now is the Son of Man glorified, and God is glorified in him." He gave them the new commandment, to love one another, as though it were a last bequest to them. To love was not a new thing, it was enjoined in the old law; but to be distinguished for a special Christian love and mutual devotion was what he would have and this was the new element in the commandment. Founded by a great act of love, the church was to be marked by love (Matt. XXVI: 21-25; Mark XIV: 18-21; Luke XXII: 21-23; John XIII: 21-35).

Towards the close of the meal Jesus instituted the sacrament of the Lord's Supper. He took bread and gave thanks and brake it, and gave to his disciples, saying, "This is my body which is given for you; this do in remembrance of me." He then took the cup which corresponded to the *third* cup in the usual course of the paschal supper, and after giving thanks, he gave it to them saying, "This is my blood of the New Testament (covenant) which is shed for many." It was a memorial of his passion, and of this last supper which preceded it, and dwelling on his passion in this sacrament, in true faith, all believers draw nearer to the cross of his sufferings and taste more strongly the sweetness of his love and the efficacy of his atoning death (Matt. XXVI: 26-29; Mark XXIV: 22-25; Luke XXII: 19-20; I Cor. XI: 23-25).

The denial of Peter is now foretold, and to no one would such an announcement be more incredible than to Peter himself. "Lord, why can not I follow thee now? I will lay down my life for thy sake." The zeal was sincere, and as such did the Lord regard it; but here, as elsewhere, Peter did not count the cost. By and by, when the Holy Spirit has come down to give them a strength not their own, Peter and the rest of the disciples will be bold to resist persecution, even to the death. It needs strong love and deep insight to view such an act as this denial with sorrow and not with indignation (Matt. XXVI: 31-35; Mark XXIV: 27-31; Luke XXII: 31-38; John XIII: 36-38). That great final discourse which John alone records is now delivered. Although in the middle of it there is a mention of departure (John XIV:

31), this perhaps only implies that they prepared to go; and then the whole discourse was delivered in the house before they proceeded to Gethsemane. We suggest that here the reader turn to that marvelous discourse, and read it while the circumstances under which it was delivered are fresh in the mind. After the Sermon on the Mount it is the longest discourse of our Savior's on record, and certainly one of the greatest. It is found in chapters XIII, XIV, XV, XVI and XVII. of St. John's Gospel.

GOODBYE.

The following beautiful poem was written by the author of it on leaving Utah and the United States, to make her home in Mexico. The spirit of its pathos, the beauty of its similes and the nobility of its patriotism is worthy of Tom. Moore.—EDITOR.

Day by day glides away and the hour approaches
Which severs the bond 'twixt my country and me;
The place of my birth, and the home of a life-time,
Columbia—"land of the brave and the free!"
Oh, flag of my nation, loved emblem of freedom,
How oft my heart swelled with a patriot's pride,
But now, as an exile, though never an alien,
I bid you farewell for the world, wild and wide.

Like a child taking leave of a fond, tender mother,
Scenes dear and familiar enrapture the eye—
"It may be for years, and it may be forever,"
I bid you a loving and tearful goodbye.
Should my land of adoption a grave only offer,
And pines sigh a requiem over my tomb,
Though gorgeous and lovely the flowers above me,
Oh, plant on my grave a wild lily from home.

Oh, friends, tried and faithful, I take away with me
The perfume of roses, and heartsease, and balm—

For the sympathy, love, and the gentle word spoken
Which soothed my bruised spirit with heavenly calm.
As the dews of the night shed their tears o'er the flowers,
So in darkness and silence my tears flow the while
At thought of our parting. Oh, friends, I beseech you
To cheerfully bid me goodbye with a smile.

For the same star that quivers in dear Utah's rivers,
The same silver crescent that showers her ray,
The same sun that mellows the grain in the hollows
Will shine on the exile in lands far away.
And the same hand will guide us, though mountains
divide us,
The same Gospel lead us to mansions on high—
In hope I caress you, God keep you, God bless you
Forever and ever. Goodnight, and goodbye.

SARAH E. PEARSON.

PROGRESS OF THE WAR

BETWEEN SPAIN AND THE UNITED STATES OF AMERICA.

INTRODUCTION.

In order that these articles may furnish something like a complete review of the present war between Spain and the United States, it is necessary to present the causes which led to its outbreak.

Consulting a map which represents the possessions of the respective European nations in North and South America at the opening of the present century—the year 1800—it is to be seen that Spain was in possession of 7,028,628 square miles, or 45.7 per centum of the territory of the two great American continents—nearly one-half. She was in possession of all that part of the United States west of the Mississippi and northward to the British boundary line; all of Mexico and Central America; Florida and nearly all the Antilles; all of South America, excepting the eastern portion of it, which was held by Portugal—an extent of territory undreamed of in ancient times, and only matched in modern times by two great nations—the British Empire and Russia. Yet such has been the injustice and cruelty of Spain in her colonial administration that one by one her colonies have revolted during the last century and won their independence; until out of all her vast American possessions, Spain today retains but a precarious hold upon two islands of the Antilles, Cuba and Puerto Rico, which together have an area of less than fifty thousand square miles! And even from these possessions she has received notice to depart.

The course of Spain in her government of Cuba has been just what it was in other American Provinces—marked with rapacious greed and cruelty. During the last fifty years the Cubans have time and again rose in rebellion against Spanish injustice and oppression. Well nigh half the time during the past thirty years the island has been in revolt against Spanish dominion. Three years ago the present uprising occurred, its leaders demanding Cuban Independence and for three years have waged war with that end in view. The war has been carried on by the Cubans with patience and courage, though necessarily on the Fabian plan. On the part of Spain, the war to suppress the efforts of the Cuban patriots for independence has been characterized by acts so inhuman and by policies so shocking to civilization that at last the government of the United States regarded it as a duty to humanity and civilization to put an end to Spanish atrocities by forcible interference. The rest of the story is to be told in the

ANNALS OF THE WAR.

In the early morning hours of the 19th of April, after an all night session, the American congress passed the following conjoint preamble and resolutions:

Whereas, The abhorrent conditions which have existed for more than three years in the island of Cuba, so near our own borders, have shocked the moral sense of the people of the United States, have been a disgrace to Christian civilization, culminating as they have, in the destruction of a United States battleship and 266 of its officers and crew, while on a friendly visit in the harbor of Havana, and cannot longer be endured, as has been set forth by the President of the United States in his message to Congress of April 11, 1898, upon which the action of Congress was invited, therefore,

Resolved, By the Senate and House of Representatives of the United States of America, in Congress assembled:

First—That the people of the island of Cuba are, and of right ought to be free and independent.

Second—That it is the duty of the United States to demand and the government of the United States does hereby demand that the government of Spain at once relinquish its authority and government in the island of Cuba, and withdraw its land and naval forces from Cuba and Cuban waters.

Third—That the President of the United States be and he hereby is directed and empowered to use the entire land and naval forces of the United States and to call into the actual service of the United States the militia of

the several States, to the extent as may be necessary to carry these resolutions into effect.

Fourth—That the United States hereby disclaims any disposition or intention to exercise sovereignty, jurisdiction or control over said island, except for the pacification thereof, and asserts its determination when that is accomplished, to leave the government and control of the island to its people.

These resolutions were signed by President McKinley on the morning of the 20th of April, and by that act were given the force of law.

Meantime Spain was not inactive. Her statesmen had been aware of the fact for some time that there was likely to be armed intervention by the United States in the interest of Cuba. The regular time for the assembling of the Spanish Cortes [Parliament] was the 25th of April, but owing to the approaching crisis the date of its opening was fixed for the 20th of April. It was doubtless, to Spaniards, an inspiring sight, this opening of the Cortes. That it might be so the Queen Regent was to open it in person. Large bodies of troops were drawn up outside the building, while inside all the members of the diplomatic corps were present in full dress. When at 2:30 p. m. the Queen Regent appeared and took her seat on the throne, with the young king on her right and Premier Sagasta near the latter, there were enthusiastic cries of "Viva Reita!" "Viva Alfonso Tres!" and "Viva Espanol!" The part of the Queen Regent's speech touching on Cuban and American matters was as follows:

The grave anxieties which saddened my mind the last time I addressed you have increased and are heightened by public uneasiness, conveying the presentiment of fresh and greater complications, as a result of the turn which events in Cuba have taken. These complications were brought about by a section of the people in the United States, which, seeing that the autonomy previously offered in my message was about to be put in force, foresaw that the free manifestation of the Cuban people, through its chambers, would frustrate forever the schemes against Spanish sovereignty which have been plotted by those who, with resources and hopes sent from the neighboring coast, have fettered the suppression of the insurrection in that unhappy island.

"Should the government of the United States yield to this blind current, menaces and insults which we have hitherto been able to regard with indifference, for they were not an expression of the sentiments of the true American nation, would become intolerable provocations, which would

compel my government, in defense of the national dignity, to sever relations with the government of the United States.

"In this supreme crisis, the sacred voice of him who represents human justice on earth was raised in counsels of peace and prudence, to which my government had no difficulty in hearkening, strong in the consciousness of its right and calm in the strict performance of its duties.

"Spain's gratitude is due the pope and also to the great powers, whose action strengthens my conviction that Spain's cause deserves universal sympathy and that her conduct merits unanimous approval. It is possible, however, that an act of aggression is imminent, and that not the sanctity of our rights, nor the moderation of our conduct, nor the expressed wish of the Cuban people, freely manifested, may serve to restrain the passions and hatred let loose against the Spanish fatherland.

"In support of this critical moment, when reason and justice will have for their support only Spanish courage and the traditional energy of our people, I have hastened the assembling of the cortes, and the supreme decision of parliament will doubtless sanction the unalterable decision of my government to defend our rights, with whatsoever sacrifices may be imposed on us in accomplishing this task."

Continuing, her Majesty said: "Possibly, however, the peace efforts may fail to control the evil passions excited against Spain. Lest this moment arrive, I have summoned the cortes to defend our rights at whatever sacrifice it may entail. Thus identifying myself with the nation, I not only fulfill the oath I swore in accepting the regency, but I follow the dictates of a mother's heart, trusting to the Spanish people to gather behind my son's throne and to defend it until he is old enough to defend it himself, as well as trusting to the Spanish people to defend the honor and the territory of the nation."

At the close of the speech the enthusiastic cheering was renewed.

On that eventful day, when the American Intervention Resolutions were made law by the signature of President McKinley, and the Spanish cortes assembled and was addressed by the queen regent, as above, the president of the United States approved the following .

ULTIMATUM TO SPAIN,

which was sent as instructions to the United States minister Stewart L. Woodford.

Washington, April 20, 1898.

Woodford, Minister of the United States, Madrid:—You have been furnished with the text of a joint resolution voted by the Congress of the United States on the 19th inst., approved today, in relation to the pacification of the island of Cuba.

In obedience to that act, the President directs you to immediately communicate to the government of Spain said resolution, with the formal demand upon the government of Spain to at once relinquish its authority and government in the island of Cuba and withdraw its land and naval forces from Cuba and Cuban waters.

In taking this step, the United States hereby disclaims any disposition or intention to exercise sovereignty, jurisdiction or control over the island, except for the pacification thereof, and asserts its determination when that is accomplished to leave the government and control of the island to its people under such free and independent governments as they may establish.

If by the hour of noon, on Saturday next, the 23rd of April, there be not communicated to this government by the government of Spain a full and satisfactory response to this demand and resolution, whereby the ends of peace in Cuba shall be assured, the President will proceed without further notice to use the power and authority enjoined and conferred upon him by the said joint resolution to such extent as may be necessary to carry the same into effect.

SHERMAN.

About eleven o'clock the same day (April 20th) the state department at Washington served notice of the purpose of the United States by delivering to the Spanish minister, Luis Polo De Barnabe, a copy of the instruction to Minister Woodford and also a copy of the Intervention Resolutions, whereupon he immediately sent to Secretary Sherman the following request for his passports:

"Legation de Espano, Washington, D. C., April 20, 1898.

"Mr. Secretary:—The resolution adopted by the Congress of America and approved today by the President, is of such a nature that my permanence in Washington becomes impossible and obliges me to request of you the delivery of my passports.

"The protection of the Spanish interests will be intrusted to the French Ambassador and to the Austro-Hungarian minister.

"On this occasion, very painful to me, I have the honor to convey to you the assurance of my highest consideration.

(Signed) "LUIS POLO DE BARNABE.

"Hon. John Sherman, secretary of state of the United States of America, etc., etc."

The passports were sent, accompanied by a courteous letter from Secretary Sherman, expressing his regret that Minister Polo felt called upon to take this step which severed diplomatic relations between the two countries. At 7:30 p. m. the Spanish minister and his staff left Washington for Canada. As the minister entered the station he was recognized by the crowd, which had gathered, and they closed in

about him. No word of indignity was spoken, and the salutations of those in the crowd were rather agreeable than otherwise.

The minister stood on the front platform of his special car and had a few parting words with his friends. He spoke feelingly of his departure, saying the circumstances were most painful to him. One of his intimates ventured the suggestion that he would be back soon, under much more favorable circumstances, but he shook his head and said he feared this could not be the case. He said his request for his passports had been made only after the enactment of a law which attacked Spain's sovereignty, impugned her honor and insulted her.

Before the train departed Lieutenant Carantha, naval *attache* of the Spanish legation, expressed and authorized the associated press to publish the following views respecting the war:

"It is no longer a question of retaining Cuba. That was merely a question of territory. Now a higher purpose is in view—the honor and dignity of Spain—since the United States has contemptuously ordered Spain to vacate Cuba, and has made the infamous charge that we are responsible for the murder of the poor men of the 'Maine.' These orders and charges are made with a kick of the boot, and against such action Spain will resist to the uttermost. There should be no mistake about this. History has recorded that even the legions of Napoleon, with 400,000 men, bearing the triumphs of all Europe, were halted and retired from Spain after those legions had lost between 200,000 and 300,000 men.

"We recognize the gallantry of the American navy and the notable heroes of its past—Paul Jones, Farragut, Porter—but Spain, too, has her heroes, and their blood is in the veins of those now called upon to defend her honor. I speak after recently talking with my naval associates, commanders of Spanish ships and of torpedo boats, and I know that there is but one sentiment, namely, that not one Spanish ship shall be taken. Your navy may send many of them to the bottom; superior forces may seek to annihilate them, but not one Spanish ship will surrender to the American navy. With honor at stake, that will be the response of the navy of Spain."

The Spanish minister and his staff reached British territory without molestation.

The same day the Cuban colonial delegation also terminated its relations at Washington. It had been appointed by the Cuban Autonomic Cabinet, for the purpose, in the

main, of affecting a reciprocity treaty. Senor Anguello was at the head of the delegation. He left New York at 4 p. m., and his associates accompanying him. Thus both the representatives of Spain and of Spanish rule in Cuba terminated their relationship with the United States.

A CONTRAST IN TREATMENT OF MINISTERS.

Before the United States minister had an opportunity to present the Intervention Resolutions and America's Ultimatum, the Spanish government broke diplomatic relations by sending to Minister Woodford this note signed by Senor P. Gullon, minister of foreign affairs:

"Dear Sir: In compliance with a painful duty, I have the honor to inform you that there has been sanctioned by the president of the republic, a resolution of both chambers of the United States which denies the legitimate sovereignty of Spain and threatens armed intervention in Cuba, which is equivalent to a declaration of war.

"The government of her majesty has ordered her minister to return without loss of time from North American territory, together with all the personnel of the legation.

"By this act the diplomatic relations heretofore existing between the two countries and all official communications between their respective representatives cease.

"I am obliged thus to inform you, so that you may make such arrangements as you think fit. I beg your excellency to acknowledge receipt of this note at such time as you deem proper. Taking this opportunity to reiterate to you the assurances of my distinguished consideration.

(Signed) "P. GULLON."

Minister Woodford on the receipt of this note requested his passports, which were immediately furnished him. He also sent the following note to Secretary Sherman, informing him of the action of the Spanish government:

MADRID, April 21, 1898.

Sherman, Washington:—Early this (Thursday) morning, immediately after the receipt of your telegram, and before I had communicated the same to the Spanish government, the Spanish minister of foreign affairs notified me that diplomatic relations are broken between the two countries, and that all official communication between their respective representatives have ceased. I accordingly asked for safe passports. I turn legation over to British embassy, and leave for Paris this afternoon. Have notified consuls.

WOODFORD.

In the afternoon of the 21st of April Minister Woodford started for Paris. An immense crowd gathered at the station to witness his departure. A strong force of police and civic guards maintained order, while amid the crowd moved a large number of private detectives. A detachment of civil guards accompanied General Woodford to the frontier. The retiring minister maintained his usual calmness, but looked worn and fatigued. When General Woodford took his seat in the train there was a stir among the spectators and a rush toward the carriage window. The minister sat dignified. Senor Anguello, the civil governor of Madrid, his gigantic figure rising head and shoulders above the crowd, in a stentorian voice raised a cheer, which was thrice responded to by the crowd. "Viva Espana!" resounded throughout the station until the train was fairly outside. This was not meant as a kindly farewell, but was an explosion of long pent-up feeling. Outside the station Senor Anguello addressed the crowd, counselling calmness and confidence in the government, which he said would safeguard the honor of Spain.

When the train bearing the minister and party reached Valladolid, midway between Madrid and the French frontier, it was attacked, the Spanish police attempting to capture Mr. Moreno, a member of the legation, on the ground that he is a subject of Spain.

Thousands of excited people attempted to invade the railroad station and the twenty civil guards, who accompanied the train were compelled to form up in front of General Woodford's carriage with drawn swords, while other civil guards of the local force issued from the depot to protect the train. The guards did everything possible to keep back the mob, whose yells and shrieks resounded on every side. Stones were thrown at the train and windows were broken. A newspaper man was wounded in the face by broken glass. Sir Charles Hall, the recorder of the city of London, had a narrow escape from being hit with stones and Mr. Montague Hughes, Crackenthorpe, Q. C., had a similar experience.

A sergeant of the civil guard, accompanied by a private, boarded the train and demanded that Mr. Joaquin Moreno disembark from the car. James, the general's valet, there-

upon awakened the general, who hurriedly dressed while matters were being explained to him.

The general then formally protested, through the medium of the correspondent of the Associated Press, against the attempted interference with his suite, declaring that Mr. Moreno was his private secretary and a British subject. The Spanish claimed that he was a Spanish subject, but the general refused to give him up to the police and placed himself in the doorway of the compartment in which Mr. Moreno was traveling, declaring he would only surrender the latter if forced to do so.

The minister then asked the correspondent of the Associated Press to explain to the Spaniards that he placed Mr. Moreno under the protection of the British flag, and if they took him it would only be by using personal violence to the United States minister, who proposed to protect Mr. Moreno until the frontier was crossed.

It was explained to the Spanish officials that further interference might lead to complications with Great Britain and they withdrew. The ministerial party finally reached Paris without further interference.

THE EXISTENCE OF WAR.

The action of Spain in these several steps which broke off diplomatic relations with the United States inaugurated a state of war between the two countries and hostilities on either side were justifiable. Such conditions were evidently recognized by the governor-general of Cuba, when on the 21st of April he issued the following manifesto:

THE GENERAL GOVERNMENT OF THE ISLAND OF CUBA TO THE INHABITANTS OF CUBA:

"Without any reason or legality; without the least offense on our part, and at a time when they have received from us only proofs of friendship, the United States are forcing us into war just at a moment when quietude began to settle over the country, when production was flourishing, commerce taking courage and peace approaching, with the co-operation of all classes and all parties under the new institutions granted by the mother country.

"Such a proceeding is without precedent in history. It evidently manifests the bogus politics of the republic, demonstrating the tricky plans and purposes that have always been nourished against Spain's sovereignty in Cuba, which the enemy has been conspiring for nearly a century to destroy. Our foes now carry their hypocrisy and falsehood to the extent of demanding immediate peace in a war provoked and sustained by themselves. Her prudence and moderation have been of no avail to Spain, though she has carried her concessions to the extreme limit of toleration in order to avoid a rupture.

"She still deploras this state of affairs, but she accepts it with all the energy inspired by a glorious national history and the pride of her people, a pride which will never yield to the strangers, nor consent to see Spain's right and reason trampled upon by a nation of nobodies.

"If the United States wants the island of Cuba, let them come and take it. Perhaps the hour is not far distant in which these Carthaginians of America will find their Zama in this island of Cuba, which Spain discovered, peopled and civilized, and which will never be anything but Spanish.

"It is our turn to have the honor of defending her, and we will know how to do it with decision and an effort many a time put forth. I count upon you for this with absolute certainty. I believe there is no sacrifice you are not prepared to make in defense of the national territory whose integrity is sacred to all Spaniards of whatever origin. I am sure that every one in whose veins runs Spanish blood will respond readily to the call, which, in these solemn moments, I address to all, and that all will group themselves around me to contribute as much as they can to repel a foreign invasion, without allowing dangers, sufferings or privations to weaken the heart of courage.

"To arms then, follow countrymen! To arms! There will be a place for all in the fight. Let all co-operate and contribute with the same firmness and enthusiasm to fight the eternal enemy of the Spanish name, emulating the exploits of our ancestors, who always exalted high their country's fame and honor. To arms! Cry a thousand times 'Viva Espano!' 'Viva El Rey Alfonso XIII!' 'Viva La Regente!' 'Viva Cuba, always Spanish!'

"Your Governor-General,

"RAMON BLANCO.

"Havana, April 21, 1898."

THE FIRST PRIZE.

Meantime, in view of the certainty of war, both governments had been preparing for hostilities by purchasing war ships and mobilizing their fleets. War ships on the part of the United States had been rendezvoused at Key West, off the southern coast of Florida, within a few hours run of Cuba. In view of the transactions of the 21st of April, the American

vessels were prepared for action on the 22nd, and were virtually patrolling Cuban approaches. About seven o'clock that morning the American gunboat *Nashville* sighted the Spanish merchantman, *Buena Ventura*, bound northward. The *Nashville* gave pursuit, put a shot across her bows, as a summons for her to stop. The gun was manned by Lieutenant Dillingham, and was doubtless the first shot of the war. The Spaniard ignored the shot, but a second one, somewhat closer, brought him to, and the vessel, the first prize of the war, was taken to Key West.

The same day the flag ship *New York* captured a Spanish freight vessel, *Pedro de Bilbao*, which was also sent to Key West in charge of a prize crew.

The same day also the following proclamation, blockading Cuban ports, was issued by President McKinley:

A PROCLAMATION.

Whereas, By a joint resolution passed by the Congress and approved April 20, 1898, and communicated to the government of Spain it was demanded that said government at once relinquish its authority and government in the island of Cuba and withdraw its naval forces from Cuba and Cuban waters, and the President of the United States was directed and empowered to use the entire land and naval forces of the United States and to call into the actual service of the United States the militia of the several states to such extent as might be necessary to carry said resolution into effect; and

Whereas, In carrying into effect the resolution the President of the United States deems it necessary to set on foot and maintain a blockade of the north coast of Cuba, including all ports of said coast between Cardenas and Bahia Honda, and the port of Cienfuegos on the south coast of Cuba;

Now, therefore, I, William McKinley, President of the United States, in order to enforce the said resolution, do hereby declare and proclaim that the United States of America have instituted and will maintain a blockade of the north coast of Cuba including ports on said coast between Cardenas and Bahia Honda and the port of Cienfuegos on the south coast of Cuba, aforesaid, in pursuance of the laws of the United States and the laws of nations applicable to such cases. An efficient force will be posted so as to prevent the entrance and exit of vessels from the ports aforesaid.

Any neutral vessel approaching said ports and attempting to leave the same without notice or knowledge of the establishment of such blockade will be duly warned by the commander of the blockading forces, who will indorse on her register the fact and the date of such warning and where such indorsement was made; and if the same vessels shall again attempt to

enter any blockaded port she will be captured and sent to the nearest convenient port for such proceedings against her and her cargo as prize as may be deemed advisable. Neutral vessels lying in any of the said ports at the time of the establishment of such blockade will be allowed thirty days to issue therefrom.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed. Done at the city of Washington, this 22nd day of April, A. D. 1898, and of the Independence of the United States the One Hundred and Twenty-second.

WILLIAM McKINLEY

By the President:

JOHN SHERMAN, Secretary of State.

THE CALL FOR VOLUNTEERS.

On the 23rd of April the president of the United States issued the following call for volunteers for the army of the United States destined for the invasion of Cuba to drive out the Spaniards.

A PROCLAMATION.

Whereas, By an act of Congress entitled "An act to provide for the increasing of the military establishment of the United States in time of war and for other purposes," approved April 22, 1898, the president was authorized in order to raise a volunteer army to issue his proclamation calling for volunteers to serve in the army of the United States.

Now, therefore, I, William McKinley, president of the United States, by virtue of the power vested in me by the Constitution and by laws, and deeming sufficient occasion to exist, have thought fit to call for, and hereby do call for, volunteers to the aggregate number of 125,000, in order to carry into effect the purpose of the said resolution, the same to be apportioned as far as practicable among the several states and territories and the District of Columbia, according to population, and to serve two years, un'less sooner discharged.

The details for this object will be immediately communicated to the proper authorities through the War Department.

In witness whereof, I have hereunto set my hand, and caused the seal of the United States to be affixed.

Done at Washington, this twenty-third day of April, 1898, and of the Independence of the United States the One Hundred and Twenty-second.

(Signed) WILLIAM McKINLEY.

By the President:

JOHN SHERMAN, Secretary of State.

When on the 25th of the month the War Department

called upon the several states for their quota of troops the call was most heartily responded to by the several states of the Union. In nearly every case the number volunteering exceeded the quota assigned the state. In a number of states whole companies and regiments of militia desired to be enrolled; and much disappointment was expressed when this could not be allowed.

THE FIRST SHOT FROM SPAIN.

The first gun fired by Spain in the war was on the evening of the 23rd. The American blockading fleet was lying eight miles off Havana, when the torpedo boat *Ericsson*, Captain Usher commanding, was ordered out on scout duty, and ran close to Moro Castle, when the guns of that fortress opened fire upon her, and the fleet. The firing was done more in a tentative way than an attack. Not a shot found a billet, and the American fleet made no response.

Meantime the question was widely discussed throughout America as to the propriety of issuing a declaration of war. It was quite generally held that a state of war actually existed, the world was sufficiently aware of that fact and nothing remained but to push hostilities vigorously. President McKinley, however, determined upon recommending to Congress the formal adoption of a declaration of war; and on the 25th of April sent the following special message to Congress:

To the Senate and House of Representatives of the United States of America:

I transmit to the Congress for its consideration and appropriate action, copies of correspondence recently had with the representative of Spain in the United States, with the United States minister at Madrid, and through the latter, with the government of Spain, showing the action taken under the joint resolution approved April 20, 1898, for the recognition of the independence of the people of Cuba, demanding that the government of Spain relinquish its authority and government in the island of Cuba and to withdraw its land and naval forces from Cuba and Cuban waters, and directing the President of the United States to use the land and naval forces of the United States to carry these resolutions into effect.

Upon communicating to the Spanish minister in Washington the demand which it became the duty of the Executive to address to the government of Spain in obedience to said resolution, the said minister asked for

his passports, and withdrew. The United States minister at Madrid was in turn notified by the Spanish minister for foreign affairs that the withdrawal of the Spanish representative to the United States had terminated diplomatic relations between the two countries, and that all official communications between their respective representatives ceased therewith.

I recommend to your special attention the note directed to the United States minister at Madrid by the Spanish minister for foreign affairs on the 21st inst., whereby the foregoing notification was communicated. It will be perceived that the Spanish government, having cognizance of the resolutions and in view of things which the President is thereby required and authorized to do, responds by treating the representative demands of this government as measures of hostility, following with that instant and complete severance of relations by its action, whereby the usages of nations accompany an existent state of war between sovereign powers.

The position of Spain being made known and the demands of the United States being denied, with a complete rupture in the intercourse with Spain, I have been constrained in the exercise of power and authority conferred upon me by the joint resolution aforesaid to proclaim under date of April 22, 1898, a blockade of certain ports of the north coast of Cuba, lying between Cardenas and Bahia Honda, and of the port of Cienfuegos on the south coast of Cuba; and further, in exercise of my constitutional powers and using the authority conferred upon me by the act of Congress approved April 22, 1898, to issue my proclamation dated April 23, 1898, calling for volunteers in order to carry into effect the said resolution of April 20, 1898. Copies of these proclamations are hereupon appended.

In view of the measure so taken, and with a view to the adoption of such other measures as may be necessary to enable me to carry out the expressed will of the Congress of the United States in the premises, I now recommend to your honorable body the adoption of a joint resolution declaring that a state of war exists between the United States of America and the kingdom of Spain, and I urge speedy action thereon to the end that the definition of the international status of the United States as a belligerent power may be known and the assertion of all its rights and the maintenance of all the duties in the conduct of a public war may be assured.

(Signed)

WILLIAM McKINLEY.

Executive Mansion, Washington, D. C., April 25, 1898.

As soon as the reading of the message was completed in the house of representatives the committee on foreign relations immediately presented for the action of the house the following:

DECLARATION OF WAR.

Be it enacted by the senate and house of representatives of the United States of America in congress assembled:—

First—That war be and the same is hereby declared to exist, and that war has existed since the 21st of April, A. D. 1898, including Sunday, between the United States of America and the kingdom of Spain.

Second—That the president of the United States is hereby directed and empowered to use the entire land and naval forces of the United States and to call into the actual service of the United States the militia of the several states to such extent as may be necessary to carry this act into effect.

It took the house just one minute and forty-one seconds to pass this bill, and send it to the senate. There was no excitement, no cavil, no word or question. It was only in the great cheer that went up from the floor and the galleries when Speaker Reed announced its passage that the tremendous import of the act, and the suppressed enthusiasm behind it was shown.

The action of the senate was somewhat slower. An amendment was offered the effect of which was to recognize the freedom and independence of Cuba. This was defeated by a vote of 38 to 24. Some criticism was passed upon recognizing that a state of war had existed from the 21st of April, but nothing came of it. After a discussion of one hour and a half the senate passed the declaration without division. The president signed it a little after six p.m. the same day, and the war declaration became the law of the land.

The day following the issuance of the formal declaration of war the President issued the following proclamation respecting the rules under which, so far as the United States is concerned, the war would be conducted:

A PROCLAMATION.

Whereas, By an act of Congress, approved April 25, 1898, it is concluded that war exists and has existed since the 21st of April, A. D. 1898, including the said day, between the United States of America and the kingdom of Spain, and,

Whereas, It being desirable that such war should be conducted upon principles in harmony with the views of nations and sanctioned by recent practice, it has already been announced that the policy of this government will be not to resort to privateering, but to adhere to the rules of the declaration of Paris, now, therefore, I, William McKinley, President of the United States of America, by virtue of the power vested in me by the Constitution and the laws, do hereby declare and proclaim:

First—The neutral flag covers enemy's goods, with the exception of contraband of war.

Second—Neutral goods, not contraband of war, are not liable to confiscation under the enemy's flag.

Third—Blockades in order to be binding must be effective.

Fourth—Spanish merchant vessels in any ports or places within the United States shall be allowed until May 21, 1898, inclusive, for loading their cargoes and departing from such ports or places; and such Spanish merchant vessels if met at sea by any United States ship, shall be permitted to continue their voyage if, on examination of their cargoes it shall be shown that their cargoes were taken on board before the expiration of the above time, provided that nothing herein contained shall apply to Spanish vessels having on board any officers in the military or naval service of the enemy or any coal (except such as may be necessary for their voyage) or any other article prohibited or contraband of war, or any dispatch of or to the Spanish government.

Fifth—Any Spanish merchant vessel which, prior to April 21, 1898, shall have sailed from any foreign port bound for any port or place in the United States shall be permitted to enter such port or place and to discharge her cargo and afterwards, forthwith, to depart, without molestation, and any such vessel, if met at sea by any United States ship, shall be permitted to continue her voyage to any port not blockaded.

Sixth—The right of search is to be exercised with strict regard for the right of neutrals and the voyages of mail steamers are not to be interfered with except on the clearest ground of suspicion of a violation of law in respect of contraband or blockade.

WILLIAM McKINLEY.

Done at the Department of State, etc., this 26th day of April, A. D., 1898.

This proclamation met with very general approval from the leading nations of Europe and Asia, who promptly issued declarations of neutrality.

On the afternoon of the 27th of April three vessels, the flag ship *New York*, *Puritan* and the *Cincinnati*, belonging to Rear-Admiral Sampson's fleet, then blockading the prescribed Cuban coast, bombarded the Spanish forts at the mouth of Mantanzas harbor. About three hundred shots were fired from the American vessels and the fortifications were reduced and their guns silenced. The object of the attack was to prevent the completion of the earthworks at Punta Gorda. There were no casualties on the American side. What loss the Spanish sustained other than the destruction of the half completed fortifications attacked is not known.

MOVEMENTS IN THE PACIFIC.

Meantime interest in naval operations of the war began to center in the far east—about the Philippine Islands. This group of islands several hundred miles off the southeast coast of China, constitute the largest colonial possessions of Spain. They have an area of 114,326 square miles and a population of 7,000,000; but here as in her other colonies Spain was confronted with an insurrection of the native people. The Philippine revolt, however, has been held in severe check and up to the breaking out of the present war there was little prospect of its leaders throwing off Spanish rule. The interests of Spain was guarded in the far east by a Spanish fleet of nine war vessels under command of Admiral Montojo. Stationed at Honkong, for the purpose of protecting the important American trade interests in the far east, was an American fleet of seven ships under command of Commodore George Dewey.

On the breaking out of war instructions were sent to Commodore Dewey to seek the Spanish fleet and destroy or capture it. This word he received on the 25th of April and two days later, April 27th, he started for Manila, the capital of the Philippines, where he had good reasons to believe the Spanish fleet would be rendezvoused, as there the Spanish Admiral would have the advantage of fighting under the protection of the powerful forts at the entrance of Manila Bay. It was expected that the American fleet would arrive in Philippine waters about the 30th of April, and hence for the time being interest was withdrawn from the Atlantic seaboard to the Pacific.

The first news of the great naval battle which took place at Manila Bay was uncertain. Before it had closed the cable connecting Manila with the world was cut, and though the general report which came rumored a great American victory, yet at what cost it had been won, to what extent the American fleet had suffered, could not be definitely learned for some time, and the suspense throughout the nation was painful. At last, however, on the 7th of May, the following official dispatch from Com-

modore Dewey was received confirming the reports of his remarkable achievement in destroying the Spanish fleet and the forts:

MANILA, May 1.—Long, Secretary Navy.

Squadron arrived at Manila at daybreak this morning. I immediately engaged the enemy and destroyed the following Spanish vessels: *Reina Christina*, *Castilla*, *Don Antonio de Ulloa*, *Isla de Luzon*, *Isla de Cuba*, *Gen. Lezo*, *Marques de Duero*, *Correo*, *Velasco*, *Isla de Mindanao*, a transport, and war battery at Cavite. The squadron is uninjured, and only a few men are slightly wounded. Only means of telegraphing is to American consul at Hongkong. I shall communicate with him.

DEWEY.

And subsequently came the following:

CAVITE, May 4.—Long, Secretary Navy.

I have taken possession of the naval station at Cavite, Phillipine Islands, and destroyed its fortifications; have destroyed fortifications at the bay entrance, patrolling the garrison. I control the bay completely and can take the city at any time. The squadron is in excellent health and spirits. The Spanish loss not fully known, but very heavy, 150 killed, including the captain of the *Reina Christina*. I am assisting in protecting the Spanish sick and wounded; 250 sick and wounded in hospital within lines. Much excitement at Manila. Will protect foreign residents.

DEWEY.

The same day that the above official dispatches were received, the secretary of the navy wired the following dispatch to the successful commander:

WASHINGTON, May 7.—Dewey, Manila.

The President, in the name of the American people, thanks you and your officers and men for your splendid achievement and overwhelming victory. In recognition he has appointed you Acting Admiral, and will recommend a vote of thanks to you by Congress.

LONG.

DESCRIPTION OF THE GREAT NAVAL BATTLE AT MANILA.

The following vivid description of the great naval battle in Manila bay, was written by one who witnessed the engagement from the deck of Admiral Dewey's flag ship *Olympia*:—

Commodore Dewey arrived off Manila bay last night (April 30th) and decided to enter the bay at once.

With all its lights out the squadron steamed into Boca-grande, with crews at the guns. This was the order of the squadron, which was kept during the whole time of the first battle:—

The flag ship Olympia. The Baltimore. The Raleigh. The Petrel. The Concord. The Boston.

It was just eight o'clock, a bright moonlight night, but the flag ship passed Corregidor Island without a sign being given that the Spaniards were aware of its approach.

Not until the flagship was a mile beyond Corregidor was a gun fired. Then one heavy shot went screaming over the *Raleigh* and the *Olympia*, followed by a second, which fell further astern.

The *Raleigh*, the *Concord* and the *Boston* replied, the *Concord's* shells exploding apparently exactly inside the shore battery, which fired no more.

Our squadron slowed down to barely steerage way and the men were allowed to sleep alongside their guns.

Commodore Dewey had timed our arrival so that we were within five miles of the city of Manila at daybreak.

We then sighted the Spanish squadron, Rear-admiral Montojo commanding, off Cavite—pronounced [Kahveetay], with accent on the “vee.” Here the Spaniards had a well equipped navy yard called Cavite Arsenal.

Admiral Montojo's flag was flying on the 3,500 ton protected cruiser *Reina Christina*. The protected cruiser, *Castilla*, of 3,200 tons, was moored ahead, and astern to the port battery and to seaward were the cruisers *Don Juan de Austria*, *Don Antonio de Ulloa*, *Isla de Cuba*, *Isla de Luzon*, *Quiros*, *Marquis del Otero* and *General Lezo*.

These ships and the flag ship remained under way during most of the action.

With the United States flag flying at all their mastheads, our ships moved to the attack in the line ahead, with a speed of eight knots, first passing in front of Manila, where the action was begun by three batteries mounting guns powerful enough to send a shell over us at a distance of five miles.

The *Concord's* guns boomed out a reply to these batteries with two shots. No more were fired, because Commodore Dewey could not engage with these batteries without sending death and destruction into the crowded city.

As we neared Cavite two very powerful submarine mines were exploded ahead of the flag ship. This was at six minutes past five o'clock.

The Spaniards evidently had misjudged our position. Immense volumes of water were thrown high in air by these destroyers, but no harm was done to our ships.

Commodore Dewey had fought with Farragut at New Orleans and Mobile bay, where he had his first experience with torpedoes. Not knowing how many more mines there might be ahead, he still kept on without faltering.

No other mines exploded, however, and it is believed that the Spaniards had only these two in place.

Only a few minutes later the shore battery at Cavite Point sent over the flag ship a shot that nearly hit the battery in Manila, soon the guns got a better range, and the shells began to strike near us or burst close aboard from both the batteries and the Spanish vessels.

The heat was intense. Men stripped off all clothing except their trousers.

As the *Olympia* drew nearer all was as silent on board as if the ship had been empty, except for the whirr of blowers and the throb of the engines.

Suddenly a shell burst directly over us.

From the boatswain's mate at the after 5-inch gun came a hoarse cry—

"REMEMBER THE MAINE!"

arose from the throats of five hundred men at the guns.

This watchword was caught up in turrets and firerooms, wherever a seaman or fireman stood at his post.

"Remember the Maine!" had rung out for defiance and revenge. Its utterance seemed unpremeditated, but was evidently in every man's mind, and, now that the moment had come to make adequate reply to the murder of the *Maine's* crew, every man shouted what was in his heart.

The *Olympia* was now ready to begin the fight.

Commodore Dewey, his chief of staff, Commander Lambertson, and aide and myself, with Executive Officer Lieutenant Reese and Navigator Lieutenant Calkins, who conned the ship most admirably, were on the forward bridge. Captain Gridley was in the conning tower, as it was thought unsafe to risk losing all the senior officers by one shell.

"You may fire when ready, Gridley," said the commodore, and at nineteen minutes of six o'clock, at a distance of 5,500 yards, the starboard 8-inch gun in the forward turret roared forth a complement to the Spanish forts.

Presently similar guns from the *Baltimore* and the *Boston* sent 250 pound shells hurtling toward the *Castilla* and the *Reina Christina* for accuracy.

The Spaniards seemed encouraged to fire faster, knowing exactly our distance, while we had to guess theirs. Their ship and shore guns were making things hot for us.

The piercing scream of shot was varied often by the bursting of time fuse shells, fragments of which would lash the water like shrapnel or cut our hull and rigging.

One large shell that was coming straight at the *Olympia's* forward bridge fortunately fell within less than one hundred feet away. One fragment cut the rigging exactly over the heads of Lamberton, Rees and myself.

Another struck the bridge gratings in line with it. A third passed just under Commodore Dewey and gouged a hole in the deck. Incidents like these were plentiful.

Our men naturally chafed at being exposed without returning fire from all our guns, but laughed at danger and chatted good humoredly. A few nervous fellows could not help dodging mechanically when shells would burst right over them or close aboard, or would strike the water and passed overhead, with the peculiar spluttering roar made by a tumbling rifled projectile.

Still, the flagship steered for the centre of the Spanish line, and, as our other ships were astern, the *Olympia* received most of the Spaniards' attention.

Owing to our deep draught Commodore Dewey felt constrained to change his course at a distance of four thousand yards and run parallel to the Spanish column.

"Open with all guns," he said, and the ship brought her port broadside bearing.

The roar of all the flagship's 5-inch rapid firers was followed by a deep diapason of her after turret 8-inchers.

Soon our other vessels were equally hard at work, and we could see that our shells were making Cavite harbor hotter for the Spaniards than they had made the approach for us.

Protected by their shore batteries and made safe from close attack by shallow water, the Spaniards were in a strong position. They put up a gallant fight.

The Spanish ships were sailing back and forth behind the *Castilla*, and their fire, too, was hot.

One shot struck the *Baltimore* and passed clean through her, fortunately hitting no one. Another ripped up her main deck, disabled a 6-inch gun and exploded a box of 3-pounder ammunition, wounding eight men.

The *Olympia* was struck abreast the gun in the ward-room by a shell which burst outside, doing little damage.

The signal halyards were cut from Lieutenant Brumby's hand on the after bridge. A shell entered the *Boston's* port quarter and burst in Ensign Dodridge's stateroom, starting a hot fire, and fire was also caused by a shell which burst in the port hammock netting. Both these fires were quickly put out.

Another shell passed through the *Boston's* foremast just in front of Captain Wildes, on the bridge.

After having made four runs along the Spanish line, finding the chart incorrect, Lieutenant Calkins, the *Olympia's* navigator, told the commodore he believed he could take the ship nearer the enemy, with lead going to watch the depth of water. The flagship started over the course for the fifth time, running within two thousand yards of the Spanish vessels.

At this range even 6-pounders were effective, and the storm of shells poured upon the unfortunate Spanish began to show marked results.

Three of the enemy's vessels were seen burning and their fire slackened.

On finishing this run Commodore Dewey decided to give the men breakfast, as they had been at the guns two hours with only one cup of coffee to sustain them.* Action ceased temporarily at twenty-five minutes of eight o'clock, the other ships passing the flagship and the men cheering lustily.

Our ships remained beyond range of the enemy's guns until ten minutes of eleven o'clock, when the signal for close action again went up. The *Baltimore* had the place of honor in the lead, with the flagship following and the other ships as before.

The *Baltimore* began firing at the Spanish ships and batteries at sixteen minutes past eleven o'clock, making a series of hits as if at target practice.

The Spaniards replied very slowly, and the Commodore signalled the *Raleigh*, the *Boston*, the *Concord* and the *Petrel* to go into the inner harbor and destroy all the enemy's ships.

By her light draught the little *Petrel* was enabled to move within one thousand yards. Here, firing swiftly but

*When our ships drew away for breakfast Sunday morning, the temper of the men was well illustrated by the almost tearful appeal of one gun captain to Commander Lamberton:—

"For God's sake, captain, don't stop now! Let's finish 'em up right off. To hell with breakfast!"

* * *

"Old Purdy," a privileged petty officer, because he has served in the navy or army nearly fifty years, was greeted by the Commodore on Saturday, when the old man "shifted his quid," and said:—

"I hope you won't fight on the third of May, Commodore."

"Why not?" asked Commodore Dewey.

"Well, you see," the old man answered, "I got licked last time I fought on that date."

Purdy had been with Hooker at Chancellorsville, and he did not like that anniversary.

accurately, she commanded everything still flying the Spanish flag.

Other ships were also doing their whole duty, and soon not one red and yellow ensign remained aloft, except on a battery up the coast.

The Spanish flagship and the *Castilla* had long been burning fiercely, and the last vessel to be abandoned was the *Don Antonio de Ulloa*, which lurched over and sank.

Then the Spanish flag on the Arsenal staff was hauled down, and at half-past twelve o'clock a white flag was hoisted there. Signal was made to the *Petrel* to destroy all the vessels in the inner harbor, and Lieutenant Hughes, with an armed boat's crew, set fire to the *Don Juan de Austria*, *Marquis Duero*, the *Isla de Cuba* and the *Correo*.

The large transport Manila and many tugboats and small craft fell into our hands.

"Capture or destroy Spanish squadron," were Dewey's orders. Never were instructions more effectually carried out. Within seven hours after arriving on the scene of action nothing remained to be done.

Except in numbers of vessels the United States squadron was the superior of the Spanish squadron; yet every one of Admiral Dewey's ships was penetrable by the guns of the Spanish ships had the gunners of the latter been able to point their pieces properly. The largest guns mounted on board the American ships were 8-inch, of which there were ten. Spain had no larger calibre afloat than 6-inch.

While, then, the superiority of the United States squadron to the Spanish squadron is unquestioned, yet sight must not be lost of the fact that the enemy's squadron lay under the guns of a large fortress. Hence our newly made admiral had to fight not only against a fleet afloat, but also against powerful batteries on shore.

COMPARISON OF THE OPPOSING FLEETS.

Name.	Material	Type	Displacement...	Armament	Torpedo tubes.	Speed	Complement...
SPANISH FLEET.				Six 6.2, two 2.7, three 2.2, two 1.5, six 3-pdr., two machine.			
Reina Christina....	Steel.	Cruiser	3,520	Four 5.9, two 4.7, two 2.3, four 2.9, eight R. F., two machine.		5. 17 5.	370
Castilla	Wood.	Cruiser.	3,342	Four 4.7, three 2.2, two 1.5, five machine.		2. 14.0.	300
Don Antonia de Ulloa	Iron.	Cruiser.	1,130	Four 4.7, four 6-pdr., two 3-pdr., two mach.		3. 16.0.	160
Isla de Cuba.....	Steel.	Cruiser.	1,030	Two 4.7, one 3.5, two R. F., one machine.		2. 11.0.	100
General Lezo . . .	Iron.	Gunboat.	524	One 6.2, two 4.7, one machine		— 10.0.	100
Marques del Duero..	Iron.	Des. vessel.	590	Three 4.7, two R. F., two mach.		1. 11 5.	116
Elcano	Iron.	Gunboat.	524	Three 5.9, two 2.7, two machine		— 14.3.	173
Velasco	Iron.	Cruiser.	1,152				
Mindanao	Iron.	Transp't.	4,195	gross tons.			
UNITED STATES FLEET.				Four 8, ten 5, fourteen 6-pdr., six 1-pdr., four machine.			
Olympia	Steel.	Cruiser.	5,800	Four 8, six 6, four 6-pdr., two 3-pdr., two 1-pdr., six mach.		6. 21.6.	412
Baltimore	Steel.	Cruiser.	4,600	One 6, ten 5, eight 6-pdr., four 1-pdr., two mach		1. 19 0.	312
Raleigh	Steel.	Cruiser.	3,183	Two 8, six 6, two 6-pdr., two 3-pdr., six mach.		— 15.0.	270
Boston.....	Steel.	Cruiser.	3,189	Four 6, two 3-pdr., one 1-pdr., four machine.		— 13.7.	132
Petrel.....	Steel.	Gunboat.	890	Four 6-pdr.		— —	100
McCulloch.	Steel.	Rev. cut'r	2,000				

SYMPOSIUM OF BEST THOUGHT.

THOUGH I have that certain knowledge within me of the truth of our own God-revealed religion, I would be a churl indeed did I fail to accord others that respect and deference due them, in the expression of their views, that I wish to have accorded me, however they may differ in their opinions or ideas from my way of thinking.—*E. H. Lund*, Ogden, Utah.

WHENEVER ANYONE comes to me with disparaging remarks concerning my neighbor, I think to myself, "Beware of the calumniator, for he may sell your reputation as cheaply as he does your neighbors."—*Wm. J. Snow*, Pine Valley, Utah.

COULD WE grasp the hand of truth at all times, life would be sweet indeed!—*Priscilla J. Riter*, Salt Lake City.

A LAZY man is a disgrace to his country, an enemy to God, and worse than an infidel.—*C. W. Goodliffe*, Rochester, Kansas.

"THERE IS nothing new under the sun" (Eccl. I: 9). The best and the truest thoughts in art, science, literature, and religion are but the faint and glimmering remembrances of what we knew in our pre-existent state in the celestial realms of the Father, and the nearer we live to the perfect plan of the gospel of Christ, from the cradle to the grave, the more bright and clear will those remembrances be. The Holy Spirit but clears the mists of forgetfulness from our eyes, allowing the past and present to come to our remembrance, and mirror that which is to be.—*Frank T. Pomeroy*, Mesa City, Arizona.

HE WHO devotes his entire time to reading, knows theoretically everything, and practically nothing. Like faith without works, theory without practice is dead, being alone.—*Samuel H. Wells*, St. George, Utah.

WHAT IS FREEDOM? The world would say it is the privilege of doing as we desire without being restrained by others. Christ tells us to obey him and we shall know the truth and the truth shall make us free. It is my privilege—no, I will say duty—to seek diligently after all truth; and, finding it, bind myself to it in the bonds of humble obedience, and then I will be free indeed; free from the bondage of sin; free to be all that God has made it possible for me to be; free to become as God.—*Hyrum Monson*, Preston, Idaho.

IN THE bosom of everyone is implanted an emotion which proclaims a soul in man; and from every soul springs heaven-born adoration, the closest adjunct of humility.—*G. A. Iverson*, Manti, Utah.

WE HAVE statesmen, rulers, orators, poets, limners, sculptors, musicians, warriors, etc. Though all these be of the first rank, there is a something to be desired beyond them—one who can say: *Thus saith the Lord!* A prophet of God.—*John Regnsts*, Rock Springs, Wyoming.

AS THE child comes to earth he is the product of nature, so called; as he reaches the goal of death he is the out put of second nature. The product of the first, as to purity and innocence, is uniform, that of the second as varied as the sands along the beach. The deliverance of the child at the harbor of death unchanged in these qualities is intrusted to the parents first, and then to the community. Does either comprehend the magnitude of the responsibility?—*David Hirschi*, Rockville, Utah.

MAN'S INCLINATIONS are to keep pace with man's inventions, and in these days of steam power, electric motors and rapid transit, we are prone to go a bit too fast. This is a swift age—the spirit of speculation is rife and a tendency to rush blindly forward, without proper regard for probable consequences, has plunged tens of thousands of our fellow crea-

tures into financial distress, and blasted, if not forever ruined, their temporal welfare. The allusion applies more particularly to America and Americans. That is one picture. Now look upon this:—

See the multitudes who are willing to plod through life, content to eke out a miserable existence, without a hope for the future or even a desire for advancement in either their mental or material condition. Having fallen into a narrow rut, or groove, they lack ambition to grow out of it, strength of character is wanting and their condition is indeed pitiable. A few years more and retrogression is the inevitable. Envy takes the place of energy, and but for such the word moss-back would never have been coined. This is the other extreme. Avoid extremes. Strike a happy medium and there will always be found ample latitude to satisfy any laudable ambition.—*E. H. Peirce*, Salt Lake City.

EDITOR'S TABLE.

VALE GLADSTONE.

In the demise of William Ewart Gladstone, who peacefully died at Hawarden Castle, his home, about five o'clock on the morning of the nineteenth of May, one of the great characters of our great century passed away. For fifty years he has been a dominating intellectual and political factor in the affairs of the British empire. Even extraordinary men are considered fortunate if they succeed in any one particular line of activity; but on the scroll of fame where history shall write Gladstone's name and Gladstone's deeds, she will record him *a statesman, an orator, and a man of letters*—three difficult fields in which to attain success—yet he in all succeeded!

About the quality of his statesmanship there will be varying shades of opinion. Little minds who think the chief intellectual virtue consists in perpetual adherence to opinions once formed and expressed, will charge him with inconsistency; for he dared at times even to change his mind, not only on one but many subjects. His state craft compared with that of his brilliant rival—Disraeli—may seem to fall somewhat below the all empire-embracing conceptions and daring execution of bold plans of the all-but-prophet-Jew. Yet when at last the contrast is drawn out to the finish it will be found that their statesmanship differed in kind rather than in degree of excellence, and about the quality and wisdom of each man's work, men will forever be divided.

Of his power as an orator, of his learning as a man of letters there will be and can be no question. It was the good

fortune of the writer of this to listen to him on one occasion in the house of commons, in the winter of 1887. He spoke that night in review of the County Government bill introduced by the tories, then in power, and presented by Mr. Richie. It was not a great question, that is, not one that involved very widespread popular interest, and Mr. Gladstone was waning in his physical powers, but for all that he held spell-bound the parliament, and if anyone in the visitor's gallery moved during the forty-five minutes which the great orator spoke, the writer failed to mark it by sight or sound. His personal appearance disappointed us. We looked for a man of massive frame, and sturdy build—a sort of duplicate of John Bright. It is so natural to associate physical with intellectual power; and as we knew there was plenty of the latter in Mr. Gladstone, we looked for the former as well. But there was nothing massive about Mr. Gladstone—except his head, and that was massive beyond all proportion with the rather tall, spare body to which it was attached. That night he sat on the first opposition bench with Sir William Harcourt on his right and Lord Hartington on his left. He looked as if he were tightly squeezed in between them—and perhaps he suffered in physical appearance because of the contrast between himself and their sturdy frames. He sat with arms folded, and his head bent slightly forward, while his chin and lower part of the face seemed buried in the old-fashioned standing collar he wore. It was not his habit to sit with his legs merely crossed, but wonderfully entwined with each other by we know not how many twistings. And there he sat with his brilliant eyes following every movement of the man he was expected soon to answer. Once in a while, when some point of especial interest was approached, he would hold one hand to his ear and lean forward. Several times he suddenly untwined his legs and unfolded his arms, nervously clutched Harcourt or Hartington, hurriedly whispered to them, pushed them away again and then resumed his attitude of listening. And it might be mentioned in passing that he appeared to have the rare accomplishment of being a good listener.

Mr. Richie's two hours' speech was over at last, and in the

chorus of voices which addressed the chair and claimed recognition, Mr. Gladstone's, clear and bell-like, rose above the rest, he was instantly recognized—silence became intense and he who above all men has best claim among Englishmen of this generation to the title—"The Great Commonor," began a careful but extemporaneous analysis of the measure just presented. It was all so calm, clear and business-like, that speaking of his; no straining after effect, no desire to be eloquent—and yet it *was* eloquent. Once only did the lightning flash that night. It was when he contrasted the happy condition of England even under what he regarded as an imperfect home County Government bill, with the wretched state of Ireland who but recently had been denied the home rule measure which he had but the year before successfully carried through the house of commons only to have it defeated in the house of lords. But that one flash of lightning from the soul, those few trumpet tones of stern but suppressed indignation, were sufficient to reveal the power of that eloquence which on every great occasion, for half a century, had held the house of commons and the British nation entranced.

Great as Mr. Gladstone was in the field of statesmanship and oratory and letters, we cannot help but feel that had he devoted himself to it, he could have been equally great in the ministry. There was much of the priest in him. And notwithstanding his labors in other fields he has on a number of occasions entered the lists and championed the cause of the Christian religion. But nothing he has written in support of the Christian religion will ever equal in force the splendid upright Christian life he has led, and the noble patience with which he has met the Christian's last foe—death.

It is not our purpose now, however, to enter further into a consideration of this man's career. It affords us pleasure to announce that in the next number of the ERA will be published an article on his Life and Character by Bishop O. F. Whitney.

CAPTAIN R. W. YOUNG,

THE ERA'S CORRESPONDENT IN THE FAR EAST.

We are pleased to announce to the readers of the ERA

that arrangements have been made with Captain Richard W. Young, of Battery A., Utah Artillery Volunteers, to correspond with the ERA from the Philippine Islands, to which the Utah Volunteers are enroute. The ERA is gratified that it will have so able a correspondent in the "Far East"—which, by the way, to us in these latitudes is the "Far West"—as Captain Young. He is a writer of well-known ability, having written very many articles for the *Contributor*, the former organ of the Improvement Associations, in addition to his "History of the Nauvoo Legion," which was a series of articles published in that magazine, and by which perhaps, as a writer, he is best known. It should also be noted, in passing, that Captain Young is a member of the General Board of Y. M. M. I. A., and it was his interest in this work which led him to become the correspondent of the organ of the Improvement Associations during the campaign in the Philippines.

The "Far East" has suddenly become a mighty theatre for the activity of the European nations, and the successful *coup de Main* executed by Acting Admiral George Dewey, by which the Spanish Pacific fleet was destroyed, has suddenly brought the United States upon the same theatre of action, where three months ago the European nations alone—excepting possibly Japan—seemed to be the only arbiters of the far eastern situation. Not so now, however; for, as by an unforeseen act of providence, the United States has been thrust upon the stage of action out there in the Pacific; and undoubtedly from now on will have to be accounted with in any disposition that is made of affairs and nations whose shores are washed by the waters of the Pacific. And who shall say that it is not part of God's purpose to have the influence of the United States felt in the changes that seem destined for those Asiatic countries?

We feel profoundly impressed that the "Far East" will be the storm center of international activity for some time to come, and the readers of the ERA may be assured that in Captain Young we shall have an occasional statement of the important events transpiring there from one who views them on the spot, and who can intelligently indicate their trend.

PROGRESS OF THE WAR ARTICLE.

We call attention to the ERA's progress of the War article. In it our readers will find a pretty full history of the American-Spanish war from the commencement of hostilities up to and including the splendid achievement of Commodore—now Acting Admiral—George Dewey, at Manila bay. The student will here find collected and arranged with as strict regard for chronological order as the incidents related would allow, the several official documents which bear upon the events of the war as they have transpired. As well as being intensely interesting reading at the present time, this article and the others that are to follow on the same subject—for it is our intention to write the current history of this war—will be found valuable for reference. Indeed we take the opportunity afforded by this present war to point out the value of a magazine which not only deals with current thought, religious, scientific and political, but which also deals with great current events—the revolutions within and among nations; the national and international plots and counter-plots; together with the rise and fall and policies of leading statesmen. It is true the daily press of the country deals with these questions, but the daily papers are casually read and cast aside. For individuals to keep them on file is out of the question, and soon one loses the sequence and the relation of current historical events unless he has some other medium more convenient than the daily press through which to preserve them, and to which he can refer. It is here that the advantages of a magazine such as described above are made apparent; and in a community where men regard it as a duty as well as an intellectual pleasure to keep abreast of current thought, and informed on passing historical events—the monthly magazine that supplies the means that will enable them to do this fills an honored place in current literature, and cannot well be dispensed with. Such a function as this, in connection with others, the ERA is ambitious to perform, and we feel confident that it is succeeding.

NOTES.

AS INDICATIVE of the world's consumption of electrical conductors, it is interesting to note that the total length of the world's telegraph system has reached 4,908,823 miles, exclusive of 181,440 miles of submarine cables. This mileage is apportioned as follows—Europe, 1,764,790 miles; Asia, 310,685 miles; Africa, 99,419 miles; Australia, 217,479 miles, America, 2,516,548 miles.

* * * *

A FARMER who should sit still and hope for a rich harvest when he had neither prepared the ground nor sown the seed would justly excite our ridicule; yet we do exactly the same thing when we hope that the months or years may yield to us fruits which we have never planted, and benefits which we have never earned.

* * * *

IN THE United Kingdom and the United States the annual consumption of alcohol averages one gallon per head.

* * * *

GIVE THE world the same faith in God that Napoleon's rank and file had in their general and the millennium would be here in the twinkling of an eye. Our faith is too refrigerating, and our trust is so much like distrust that it is hard to tell whether it is the one or the other. Enthusiasm for the Almighty! You may not like the phrase, but you need what it represents.

* * * *

IT IS said that at the birth of a Japanese baby a tree is planted, which must remain untouched until the marriage-day of the child. When the nuptial hour arrives the tree is cut down, and a skilled cabinet-maker transforms the wood into furniture, which is considered by the young couple as the most beautiful of all ornaments of the house.

* * * *

IT IS a very crude and mistaken classification which separates men into thinkers on the one hand and practical men of action on the other. No one can be practical in any effective way without much thought, and for want of it many excellent enterprises break down and come to naught.

IN LIGHTER MOOD.

"THREE DIFFERENT waiters at an hotel asked a prim, precise little man at dinner if he would have soup. A little annoyed, he said to the last waiter who asked the question, "Is it compulsory?" "No, sir," said the waiter; "I think it's mock turtle."

* * * *

A SCHOOLBOY was asked to explain the formation of dew. His answer was, "The earth revolves on its axis every twenty-four hours, and, in consequence of the tremendous pace at which it travels, it perspires freely." This reminds us of the ready reply the Prophet Joseph Smith is said to have made at a dinner party at Springfield, Illinois, on one occasion. Quite a number of members of the state legislature, and prominent jurists of the state were present. Many questions were asked the prophet, some for information and some with a view to puzzle him. Finally someone asked him what caused the ebb and flow of the ocean tides. "The earth breathes," was the quick response, "and the alternate expansion and contraction of her surface occasions the tides."

* * * *

"THE PEOPLE around the little mountain town called him 'Old Comparison,' and I knew in a general way, why the sobriquet had been given him, but I did not, during my month's stay, have an opportunity to test it, though I had a speaking acquaintance with him. One day I was passing his house, and he was sitting on the steps of the little vine-clad porch in front. 'Good morning, I said. 'It's a lovely day.' 'Finer'n silk,' he responded. 'How are you this morning?' 'Friskier'n a colt.' 'How's your wife?' 'Pearter'n a pullet.' 'The weather is very hot and dry for the season, don't you think?' 'Hotter'n a run horse, and drier'n a clean shirt.' 'I suppose you went to the wedding last night in the meeting-house? A pretty bride, I thought.' 'Putier'n a speckled dog.' 'The young man is rich, I hear.' 'Richer'n fertilizer a foot thick.' 'By-the-way, are you willing to sell me those sawlogs Brown couldn't take off your hands?' 'Williner'n a girl to get spliced.' 'When can I get them?' 'Quicker'n a lamb can shake his tail.' And the old man grabbed his hat and stick, and led the way to the river, offering no remark, but answering all inquiries as usual."

OUR WORK.

THE SUGGESTIONS OF A PRESIDENT.

From the President of one of the associations in Sanpete County we receive the following letter in relation to the work of the associations:

"I take this liberty in making a few suggestions regarding the future of M. I. work. The present Manual has been an exceedingly interesting one and great good has been done in its perusal here.

"But I am convinced that many Latter-day Saints' sons live too much in the thoretical life of the noble characters and principles treated in the various organizations of the church. There is a lack of the practical application of these glorious truths.

"They halt at the thought that these lessons only refer to the greatest and most talented of the earth, and not to subjects such as we. It does not seem to reach the less determined and doubtful ones who most of all need to be touched with a spirit of repentance, and research. They live only in the theory of its granduer, never tasting of the sweetness of the fruits so delicious to the fervent son of obedience.

How to reach their position in a most practical manner is the theme that perplexes me. I have found when an ambition is aroused for a better and higher sphere of life in a spiritual way there is sure to be a firm resolve and successful action in reformation. This is pleasing to note that when the chord is struck on the heart of the young man there is sure signs of a radical change in his life. Now this is often done by a talk on such topics as these, Love, Charity, Forgiveness, Faith, Duty, Humility, Patriotism, Meekness, Fidelity, Virtue, Truth, Wisdom, Liberty, Happiness, Honesty, Moral Sowing and Reaping, Habits, Union, Repentance, Kindness and Self-Respect, etc., etc. Now these reach into every act of life in a practical way of advancement, and if woven into life there is no fear as to the conduct of the student of improvement.

"From my own experience I see more results from the talks on such subjects as these than the beautiful references to the orientals. The scripture seems to be so foreign to some of our backward boys until they are touched with a deep spirit of reformation; then they delve into the sacred law with zeal. It then becomes a well spring of life to them, but never before. Death and life are in the power of the tongue and they that love it shall eat

the fruits thereof (Prov. 18-21,) Samuel Smiles, works, "Duty," "Character," etc., also J. G. Holland's work, such as "Gold Foil," "Letters to Young Folks" etc., are valuable converters to the highest aims of life. These are only a few suggestions in my rude way. I am deeply interested in the welfare of the youth of Zion and in my humble manner take observations continually to gain a new point for more rapid strides of promotion in their ranks. May God give the wisdom of complete success in every effort of the general board to the end we desire to reach.

Your Brother in Truth, etc.

We are pleased to receive such letters as these in relation to our work, and only hope that more presidents and members who have an interest in the cause of Improvement will favor the ERA with their suggestions.

Relative to the suggestion of our brother that more direct attention be paid to practical ethics in our association exercises, and that works treating on such subjects as he enumerates take the place of the scriptures, which are now so largely used in our program exercises—we would say:

First, there is and can be no objection whatever to the suggested "talks" on the subjects enumerated, Love, Charity, Virtue, Truth, Wisdom, Liberty, Kindness, Self-respect, etc.; and we are of opinion that ample opportunity can be obtained for such talks without interfering with the program of work laid out for each season in the Manuals. It is not the intention that the Manual course shall occupy the entire time of the meetings. One of the considerations which so far has persuaded the General Board to present in the Manual course only one line of study has been that there might be left a margin of time to the respective associations to introduce other exercises than those provided in the Manual course; and we know of nothing more worthy to engage the attention of our young men at such times than brief talks or essays on such subjects as those proposed by our correspondent. But to make up our entire program of exercises on such themes would be unwise for the reason that our young men would weary of them. Honey is good, but too much honey causeth to vomit. So instruction in ethics is good, but too much ethics——! We are of opinion that there is opportunity sufficient outside the Manual course to introduce as far as it would be prudent to do so the exercises proposed by our correspondent.

Second: In all our exercises in the associations we should not lose sight of the primary object for which our associations were called into being, namely:

"That our young men may grow in a comprehension of and faith in the holy principles of the gospel of eternal salvation; and furthermore have an opportunity to and be encouraged in bearing testimony to and speaking of the truths of our holy religion. Let the consideration of these truths and principles be the ground-work and leading idea of every such association; and on this foundation of faith in God's great latter-day work, let the members build all useful knowledge, by which they may be useful in the establishment of his kingdom"

With such a purpose as this before us our Improvement associations

can never turn away from the study of the scriptures, or even give the study of them a subordinate place in their exercises, as they contain the authoritative declaration of the doctrines, a knowledge of which our organization is to help our young men acquire.

Moreover, the teachings of the holy scriptures, both in their precepts and in the examples they furnish in the lives of men, are necessarily the authoritative text books on Christian ethics. And nothing that moralists have written can equal their utterances on morality—in other words, righteousness.

No, let us not put aside Moses and the prophets, Christ and the apostles, the Nephite prophets and Joseph Smith, for Samuel Smiles and John G. Holland, or any other moralists. And yet let us not neglect to read the works of these last named, for much of what they have said is good and true, and helps one to appreciate the beauty and glory of what the scriptures teach; for it was at the sun-blaze of the scriptures they lighted their tapers, and under its flame they fastened their pilgrim 'sandal-shune," and with profit we may read what they have thought out under the influence of scripture teaching. Our position with respect of such teachers and such teachers' works is this: Jesus condemned the scribes and the pharisees because they paid tithes on mint and anise and cummin, but omitted observance of the weightier matters of the law—judgment, mercy faith. Because Jesus condemned them for neglecting the weightier matters of the law, it does not follow that he would not have them pay tithes on mint and anise and cummin; for this he said they ought to have done, but not to have left the other undone. So in our studies let us not neglect to read and talk about the writings of approved moralists—let us pay our tithes on mint and anise and cummin; but in doing so, let us not neglect the weightier matters of the law—the study of the scriptures, both ancient and modern. Let us seek through this study to impart to our youth faith in God—the foundation of all righteousness; and faith in God's great latter-day work, the dispensation of the fullness of times, in which God will gather together in one all things in Christ; both things which are in heaven and in earth, even in him.

Y. M. M. I. A. ANNUAL CONFERENCE.

As this number of the ERA comes to the hands of our readers the Annual Conference of the associations will be in session. It will undoubtedly be a very important conference, full of interest and fruitful in suggestion and plans for the future success of the great cause of Mutual Improvement.

Mutual Improvement last year took a mighty stride forward, this year the forward movement must be maintained and still more progress be made. Whether this shall be done or not depends largely on what measures shall be adopted by this conference, and the enthusiasm it shall generate. We do not doubt its success. We have confidence in its wisdom, it will con-

sent to no steps backward being taken. Full minutes of its proceedings will be published in the July number of the ERA.

A CORRECTION.

In the report of our M. I. A. missionary work, published in the last issue of the ERA, the name of Alma Ash, of Salt Lake City, was omitted from the list of missionaries who labored in Davis and Tooele Stakes, and the name of J. C. Knudsen, of Provo, inserted. Elder Ash labored in Davis and Tooele, and Elder Knudsen only in Utah Stake.

ENCOURAGEMENT FOR "BUSY" MEN.

Our active young men in M. I. A. work who may be tempted to think at times they are too crowded with work may be comforted with the following reflections which we clip from a contemporary:

Men who have "half a dozen irons in the fire" are not the men to go crazy. It is the man of voluntary or compelled leisure who mopes, and pines, and thinks himself either into the mad house or the grave. Motion is all nature's law. Action is man's salvation, both physical and mental. And yet nine out of ten are wistfully looking forward to the coveted hour when they shall have leisure to do nothing, or something only if they "feel like it"—the very siren which has lured to death many a successful man. He only is truly wise who lays himself out to work till life's latest hour; and he is the man who will live the longest, and will live to the most purpose.

EVENTS OF THE MONTH.

BY THOMAS HULL, SECRETARY OF THE GENERAL BOARD Y. M. M. I. A.

As this issue of the ERA contains an elaborate account of the progress of the Spanish-American War, which will be followed each month with the continued history of the contest, many war events are omitted from this department.

April 12th: The senate rejected the nomination of H. N. McGrew as register of the land office at Salt Lake City. * * * Consul General Lee arrives in Washington today and was met by thousands of people and given an ovation. * * * General Lee was before the committee on foreign relations late today. He said that in his opinion there was no room to doubt that the destruction of the Maine was due to Spanish agencies.

13th: A most disgraceful scene occurred in the house of representatives today, when the report of the committee on foreign affairs was presented, over the question of the length of time to be allowed for debate. Members fought like madmen and pandemonium reigned for a time. Disgraceful personalities were indulged in and personal encounters occurred.

14th: General Fitzhugh Lee today was tendered a reception but declined to accept. * * * A meeting of the Spanish Cabinet at which the Queen Regent presided was held this afternoon in Madrid. It was decided to reopen the Spanish parliament on Wednesday next, April 20th, instead of April 25th.

15th: Orders were issued today for the concentration of six regiments of cavalry, twenty-two regiments of infantry and the light batteries of five regiments of artillery, at four points in the south, viz. Chickamauga, New Orleans, Tampa and Mobile.

20th: The 24th Infantry left Salt Lake this morning to join the troops being concentrated in the South. * * * The senate today confirmed Frank D. Hobbs as register of the land office at Salt Lake City. * * * Senor Polo, Spanish minister at Washington, upon receiving notice that the President had signed the joint resolution of congress on the Cuban question asked for and received his passports. He left for Canada in the evening. * * * The house today passed as an emergency war measure the bill empowering the President to call out the volunteer forces and providing for their organization.

21st: Postmaster-general Gary has tendered his resignation and Charles Emory Smith was nominated by the President and confirmed as his successor.

25th: Secretary of State John Sherman tendered his resignation to the President today.

26th: Governor Heber M. Wells today issued a proclamation calling for volunteers to serve in the army of the United States. The approximate number of men called for is five hundred. * * * Seven men were

killed today by an explosion at the California powder works at Santa Cruz.
 * * * The senate today passed the army reorganization bill, passed by the house on the 23rd inst. The bill increases the army when at maximum strength to 61,000 men.

27th: The American fleet sailed from Hongkong today, headed for Manila.

28th: In a letter addressed to Governor Heber M. Wells, the First Presidency express the hope that Latter-day Saints, citizens of Utah, "will be found ready to respond with alacrity to the call which is made upon our state" for volunteers.

May 1st: Governor Wells telegraphed the War Department today that Utah's quota of volunteers is filled and that the men will be at Fort Douglas ready to be mustered into service on May 5th.

3rd: A special dispatch from Madrid announces that the war will be pushed by Spain with greater vigor.

4th: Governor Wells this evening appointed Richard W. Young and Frank A. Grant captains of companies A and B respectively, Utah (volunteer) Light Artillery.

5th: Riots, caused by the high price and scarcity of food, are prevalent in the provinces of Spain.

6th: Serious bread riots occurred today in central and northern Italy. Troops have been called out and many persons killed.

8th: Governor Wells today named Joseph E. Caine for captain of the troop of cavalry included in Utah's quota of volunteers. * * * General Stewart L. Woodford, United States minister to Spain, arrived in New York today.

9th: The two batteries of Utah's artillery were mustered into service today. * * * In accordance with the suggestion of the President, congress today passed a vote of thanks to Commodore Dewey and the senate passed a bill increasing the number of rear-admirals in the navy in order that the President might appoint Commodore Dewey. A joint resolution was also passed directing the secretary of the navy to present a sword to Commodore Dewey, and to have a bronze medal struck in commemoration of the battle of Manila, to be presented to each of the officers and men who took part in the battle. * * * The riots in Italy continue. In Milan whole streets have been torn up by the mob. * * * A serious riot occurred today at Linares, Spain. Many were killed.

10th: A mother's congress was held today in Salt Lake City and a permanent organization effected.

11th: Dispatches received today in London state that during the riots in Milan, Italy, one thousand persons were arrested, six hundred killed and two thousand wounded.

12th: The British Secretary for the Colonies, Hon. Joseph Chamberlain, made a speech at Birmingham, England, this evening in which he strongly advocated an Anglo-Saxon alliance. His address was greeted with cheers.

15th: The Utah company of rough riders left Salt Lake City this evening for Cheyenne. * * * Edward Remenyi, the great violinist, fell dead this afternoon in San Francisco, while playing before an enthusiastic audience in the Orpheum theater. * * * The members of the Spanish cabinet today tendered their resignations.

BOOK REVIEW.

POPULAR CUSTOMS.

We have received from the house of J. B. Lippincott Company, Phila-

delphia, a copy of "CURIOSITIES OF POPULAR CUSTOMS, AND OF RITES, CEREMONIES, OBSERVANCES AND MISCELLANEOUS ANTIQUITIES," by William S. Walsh. The work is a volume of more than a thousand pages, and yet of such form as not to be an unhandy volume. It is profusely illustrated with many rare cuts and engravings that add a charm to the subjects treated. It is a valuable encyclopedia on the curiosities of popular customs, and yet is an amusing as well as an instructive volume. One that will help the "busy man" pass a pleasant hour, as well as being indispensable as a work of reference to the student; for Mr. Walsh seems indeed to have explored all the odd nooks and corners of literature, and has brought from their hiding places and mingled with more serious information, an abundance of amusing anecdotes and queer sayings. In the libraries of our Improvement Associations it would be a very great help in furnishing materials for lectures and essays, and as such we commend it to the consideration of the librarians of our associations and to young men generally.

USEFUL TRACTS FOR IMPROVEMENT ASSOCIATIONS.

RAYS OF LIVING LIGHT is the title of a series of twelve tracts by Elder Charles W. Penrose, of the Salt Lake Stake of Zion. It is the object of the writer of these tracts to set forth the faith of the Latter-day Saints in a brief and yet lucid manner. In this task Elder Penrose has succeeded most admirably. Starting in number one, with the self-evident proposition that there can be but one true religion, and in number two defining the doctrine of the Church of Christ concerning the Godhead, he proceeds successively with the several doctrines of the church and with the points of controversy which have arisen between the saints and the world in the course of presenting the gospel to this generation. We are not saying, of course, that these doctrines and points of controversy receive elaborate treatment, the space which Elder Penrose allotted himself and the nature of the purpose precluded that, but the stranger who desires to learn in brief the faith of the Church of Jesus Christ of Latter-day Saints cannot do better than read this series of tracts. The saints having friends in any part of the world where the English language is spoken cannot do better, if they desire to start those friends upon a course of inquiry concerning the restored gospel, than to send them this series of tracts. It is to be hoped, too, that Rays of Living Light will be translated into other languages, that they may be used in all the world. To the elders traveling and preaching the gospel they will unquestionably be received with great delight, as especially helpful in their work. One other use we would suggest in relation to them—they should be used at home for the conversion of our unconverted youth. During the past winter a very great number of young men have been brought into the Improvement Associations. Many of them are not profoundly converted to the faith of their fathers, and that for the reason that they have never investigated it, have given it no thought; to such the ERA commends the Rays of Living Light, and we suggest that officers of the associations call the attention of such members of the associations to these tracts and encourage them to read them. Elder Penrose for nearly half a century has been an exponent and defender of the faith. No man in the church, perhaps, has ever excelled him in clearness and directness of style in writing, and in nothing he has written does his terseness of expression and clearness of style appear to better advantage than in this last service he has rendered the Church.

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